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IN THIS ISSUE

Mary Confronts Marxism

Religion in Schools?

Developments in India's Social Experiment

Spain: I. Castile

Warder's Review: How Solid The Wall? — Filth Rears Its Head

Prescribing Palliatives

Social Apostolate: German Refugees — The Technological Spirit

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MARY CONFRONTS MARXISM

DURING THE MARIAN YEAR we shall stand on one of those vantage points of human history when it is given to mankind to discern a pattern and a purpose in the seeming confusion of events. Looking back over the past century we shall discern a divine plan in the interventions which Our Lady has made into history. There is a close connection between the dates of her apparitions and the timings of atheistic Communism. The dogmas of the Immaculate Conception and the Assumption also make it evident that Mary was sent to confront and confound Marxism in ways not to be discerned by the children of this world.

The Pattern of Apparitions

The list of Our Lady's apparitions since the beginning of the last century is significant: 1830, the Miraculous Medal; 1836, Our Lady of Victories; 1846, La Salette; 1858, Lourdes; 1871, Pontmain; 1876, Pellevoisin; 1917, Fatima. In the year 1832 Pope Gregory XVI promulgated the Encyclical *Mirari vos*, that is, between the apparition of the Miraculous Medal and Our Lady of Victories. This Encyclical condemned in advance the social theories that were later to become dogmas of Marxism: the sovereignty of the people without reference to God, the "dictatorship of the proletariat;" the exclusion of religion from the affairs of the State, and the subjugation of the Church by the State.

Pope Gregory XVI died in 1846 and was succeeded by Pius IX in that same year of memorable events. The great Catholic counter-offensive against Communism may be said to have begun with this Pope. His letter *Qui pluribus* made the Church's attitude very clear by its condemnation of "that infamous doctrine of so-called Communism which is absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property and possessions of all men,

and even society itself." In the same year Our Lady appeared at La Salette, at which time Marx and Engels were engaged in the *Communist Manifesto*, which was to appear two years later. Moreover, in that memorable year, the Sixth Provincial Council of Baltimore chose Our Lady as Patroness of the United States of America. The first decree of the Council stated: "The Fathers, with eager desire, with acclamation and unanimous accord, have chosen the Blessed Virgin Mary, Conceived without sin, as Patroness of the States of Federal America." Eight years later the Immaculate Conception was declared a dogma of the Church.

The Immaculate Conception and the Modern World

"The definition of the Immaculate Conception was made when the Modern World was born," writes Bishop Sheen in *The World's First Love*. "Within five years of that date and within six months of the Apparition of Lourdes, where Mary said: 'I am the Immaculate Conception,' Charles Darwin wrote his *Origin of Species*, Karl Marx completed his *Introduction to the critique of the philosophy of Hegel* ('Religion is the opium of the people'), and John Stuart Mill published his *Essay on Liberty*." The implication of these philosophies was that everyone is immaculately conceived. They denied the original taint in human nature and preached the inevitability of human progress by man's own unaided efforts. That monstrous and over-blown illusion was, in the Shavian phrase, lanced with a million bayonets. The Darwinian-Marxist-Millian pride went before the terrible downfall of titantic wars, and many with bitterness recalled the phrase of the *Magnificat*: *Deposuit potentes de sede*—He (God) has put down the mighty from their seats.

It was the English Protestant Dean Inge who remarked that of the two hymns, the *Magnificat*

and the *Red Flag*, the *Magnificat* was the more revolutionary. The Church recalled men to the philosophy of life inherent in the *Magnificat*. Catholics and Communists alike were reacting against the inhuman tenets of the Industrial Revolution. One chose to undo the social injustices of the Industrial Revolution by a renewal of Christian love; the other called for a crusade of class war and universal hatred. Even while Marx and Engels were rousing the workers to revolt, Bishop Ketteler of Mainz had begun the Catholic social movement by having legislation introduced for the alleviation of the condition of the workers through various forms of pensions and insurances. His labors in the Catholic Center Party resulted in carrying the Labor Protection Bill, the Sickness Insurance Law, the Accident Insurance Law and the Old Age Pension scheme through the Reichstag.

Lourdes and Fatima

Ten years after the publication of the *Communist Manifesto* Our Lady appeared at Lourdes. It is significant that she chose France, the testing ground of so many Socialist theories, such as those of St. Simon, Fourier, Proudhon and Louis Blanc, from most of whom Marx borrowed his thoughts and theories. In France, too, the Catholic social movement was gathering momentum through the work of the Marquis Rene la Tour du Pin and Count de Mun, but above all in the splendidly practical labors of the St. Vincent de Paul Society. Out of France there also came that strange Christian socialist and lover of Our Lady, Charles Péguy, whose vivid writings on the social problem read like a lengthy commentary on the *Magnificat*. The sad, distracted spirit of Péguy journeying through France as a pilgrim from shrine to shrine of Our Lady, is somehow symbolic of the spirit of France itself with its strong Christian loyalties and divided mind.

The apparition of Our Lady at Fatima in 1917 was one of the most explicit appeals of the Help of Christians against Communism. In that same year Lenin and Trotsky launched the Bolshevik Revolution and began the frightful campaign of militant, atheistic Communism. We are already familiar with the prophecies made by Our Lady on that occasion when the sun whirled 'round

and was seen to plunge to earth, a symbolic prophecy, as many believe, of the atom bomb. Our Lady declared quite explicitly that if her call for prayer and penance were heeded, Russia would be converted and universal peace would spread over the anxious world. Otherwise, she said, an impious propaganda would spread its errors, raising up wars and persecutions against the Church.

The Significance of the Assumption

At present we live in a period of almost unendurable suspense. We pray that the Marian Year will see the triumph of Mary over Marxism. Meanwhile let us take courage from the hope engendered in our hearts by the newest Marian dogma of the Assumption. Bishop Sheen has wisely linked it with the great dogma of the Immaculate Conception. After the collapse of the false optimism of the progress-and-prosperity philosophy, mankind sank into the slough of despond. Psychology came at the psychological moment in history to tell man he was no more than a complicated mechanism of lust and low desires. Sex and Death became the favorite themes of thinkers and novelists. "The beautiful philosophy of being is reduced to *Dasein*, which is only *in-der-Welt-sein*." Sartre and Heidegger preached a doctrine of despair to a spiritless generation. "From a philosophic point of view," writes Bishop Sheen, "the Doctrine of the Assumption meets the Eros-Thanatos philosophy head on, by lifting humanity from the darkness of Sex and Death to the light of Love and Life."

The victory of Love over lust, of Life over death, proceeds *ohne Hast und ohne Rast*. Our Lady herself prophesied that her Immaculate Heart would triumph. The great spiritual writer we have quoted is of the opinion that within three decades the definition of the Assumption will cure the pessimism and despair of the modern world. To which we answer fervently Amen, so be it! The present indications are that we shall see great marvels in our time. When the hatred and hysteria have spent themselves and holiness regains its sweet control over the hearts of men, we shall see the insidious serpent crushed again by the feet of her we honor as *Auxilium Christianorum*.

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RELIGION IN SCHOOLS?

I. Dr. Conant's Divisiveness

AMERICAN DEMOCRACY is well described in the terse Latin motto on the seal of the United States of America: *E pluribus unum*—"out of many, one." This is true in more than one sense.

Just as there are many individual states, so there are many religious denominations. Neither the division of the United States into many states, nor the division of religion into many denominations is in any way destructive of the oneness of the Nation.

The failure to recognize this fundamental fact in the American scene misled the former head of Harvard University, Dr. James Bryant Conant, into an attitude of hostility toward parochial schools, as if their "divisiveness," more correctly, their diversity, were destructive of the oneness of the United States; which is simply not the case. In fact, the very existence of private and parochial schools is our country's best safeguard against the danger of a totalitarian monopoly on the part of public schools that might well become destructive of the freedom of education in the United States. An attempt to gain a tyrannical monopoly for the public schools was made in Oregon; but the United States Supreme Court, on June 1, 1925, found the Oregon School Law unconstitutional in this matter, declaring:

"The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public school teachers only. *The child is not the mere creature of the State*; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional duties."

After such a clear statement on the constitutional right to existence for private and parochial schools, it is hard to understand how Dr. Conant could champion totalitarian monopoly for public schools against private and religious schools on the false pretext that the latter created a "divisive attitude" in American society, and so became "a threat to our democratic unity." Dr. Conant spoke in Boston, April 17, 1952, at a convention of the

American Association of School Administrators, a department of the National Education Association. Six days later, on Easter Sunday, Archbishop Cushing of Boston answered this attack upon non-public schools. In the course of his sermon that day, he declared:

"Dr. Conant's words will bring great comfort and an increase in boldness to those pressing the campaign of secularism against independent schools, above all, religious schools.

"To the rest of us, his words should be a warning of the direction of the battle and of the accelerated speed with which it is being waged.

"We declare war on no one's schools, but we reserve the right, both as Christians and American citizens, to promote the common good and to seek the salvation of our children through our own schools, whenever and wherever they may be needed."

When the National Catholic Educational Association met in Kansas City, Missouri, two days later, April 15th, in its 49th Annual Convention, President Truman certainly had no thought that the Catholic schools it represented were in any way fostering a divisive attitude which was a threat to our democratic unity. For he specially commended what was being done by Catholic education in the battle for a free world against the threat of Communistic aggression, "both on the spiritual and physical planes, from within as well as from without." He then added:

"The most important battle front is—and always will be—on the field of education. For the world is fashioned in accordance with how we teach our youth to mold it. It is a subtle battle.

"In your efforts to infuse spiritual consciousness, mutual understanding and a morality of good will among all free peoples, you are helping to preserve our civilization and our progress toward peace."

The National Catholic Educational Association then emphasized how confused and unrealistic was Dr. Conant's thinking about parochial schools which had made "a magnificent contribution" to

the national life in America in full accord with American tradition, observing significantly:

"Private schools are not divisive; they do not undermine the unity of American society. America is a free society in which people have their differences in politics, economics, education and other facets of our national life. Unless the United States becomes a totalitarian state, we shall always have differences and diversities.

"These differences become a threat to national unity only when they are exaggerated and distorted by persons who refuse to admit that the goal of successful living together in the United States is harmony—not uniformity."

Dr. Conant actually did show totalitarian and monopolistic tendencies in his attitude against what he designated the dual system of education from which he would like to see private and parochial schools eliminated, so as to have only public schools left for the education of American youth. Very obviously this would not be a good move.

II. *Wall of Separation*

It is much better frankly to recognize the real divisions, or rather diversities, that exist, and to educate to mutual respect and forbearance, than to try to force all into one groove which ignores the "divisive," better, diverse, facts in the American scene. For adults there is a frank recognition of this in the armed forces of the United States, for whom chapels, chaplains, denominational bibles and service books are furnished at Government expense. The American "separation of Church and State" does not prevent this.

Evidently there is a lack of consistent logic when separation of Church and State is advanced against any kind of religious provision for the children. Separation of Church and State, in fact, has been misconstrued in the matter of educating children in public schools, which have now become completely secularized. It was not always thus. The earlier American public schools were all religious schools in full accord with the pertinent sage counsel given in the Farewell Message of the Father of our Country, George Washington, who warned his fellow citizens most earnestly, September 17, 1798:

"Whatever may be conceded to the influence of refined education on the minds of

peculiar structure, reason and experience both forbid to expect that national morality can prevail in exclusion of religious principle."

Completely secularized public schools have abandoned the wise counsel of George Washington by excluding religion from the public school on the pretext of an un-American separation of Church and State, which is not logically consistent with fact.

Thomas Jefferson's figure of speech, "the wall of separation between Church and State," has been much abused, especially by the so-called Protestants and Other Americans United for Separation of Church and State (P.A.O.U.). When Jefferson built a wall at the University of Virginia, which he founded and organized, it was not a straight wall from point to point, but a wall that zigzagged. His wall between Church and State was also not a wall that went straight from point to point, but zigzagged, so as to take in things that were religious. Thus, for example, he planned for every religious denomination to establish its chair of religion in the State University.

This may seem remote to our present discussion. But in our own time the United States Government was faced with a problem, the solution of which proved that American statesmen of the recent past were just as adroit as Thomas Jefferson in maintaining a wall of separation between State and Church which also zigzagged, so as to admit religious instruction into the public schools. An Act was passed by Congress and signed by President Theodore Roosevelt on July 1, 1902, for the Insular Government of the Philippine Islands. This Act provided, among other things, that:

"It shall be lawful for the priest or minister of any church established in the town wherein a public school is situated, either in person or by a designated teacher of religion, to teach for one-half hour three times a week, in the school building, to those public school pupils whose parents or guardians desire it and express their desire therefore in writing, filed with the principal, teacher of the school, to be forwarded to the division superintendent who shall fix the hours and rooms for such teaching. But no public school teacher shall either conduct religious exercises, or teach religion, or act as a designated religious teacher in the school building under the foregoing authority, and no pupil shall be re-

quired by any public school teacher to attend and receive the religious instruction herein permitted."

III. *The McCollum Case*

This important precedent for religious instruction in public school buildings provided for in an Act of Congress, which was signed by a President of the United States, was ignored by the United States Supreme Court in its settlement of the Champaign public school case. What had been done by the authority of this Act of Congress in the public schools of the Philippine Islands was later also done in the public schools of Champaign, Illinois.

Under an arrangement made since 1940 between the School Board and the Champaign Council of Religious Education, a voluntary association of Jewish, Roman Catholic and Protestant representatives in the school district, courses of religious instruction of thirty-five minutes a week in the ten elementary grade schools, and forty-five minutes for the one junior high school, were given by teachers paid by the Council, not by school teachers or employees of the public schools. To take the courses children had to have written parental consent. The time used for religious instruction was a study period, which remained a study period for those pupils who did not take the religious courses.

Mrs. Vashti McCollum, an avowed atheist like her father, Arthur G. Cromwell, the wife of a University of Illinois professor, had a ten year old son, James Terry, in the fifth grade of a Champaign public school. She claimed that he was embarrassed by being the only child in his room not taking the religious education course; she alleged further that the time thus used was lost for regular school subjects; finally she objected as a tax-payer to the teaching of such classes in school buildings maintained by tax funds. She therefore sued for a writ of mandamus to ban religious teaching in the public schools. The three judges of the Illinois Circuit Court at Urbana, Ill., gave this decision on January 26, 1946:

"Believing as we do that no constitutional or statutory rights of the relator (Mrs. McCollum) have been violated by the Champaign system of religious education, as it is conducted according to testimony in this

record, the petition for mandamus will be denied."

This Court also found that the testimony of Mrs. McCollum "stands alone and opposed to all the other evidence in the record that any child has been ridiculed, shunned, embarrassed, or ostracized because of his non-participation in these courses."

Mrs. McCollum did not rest her case with this adverse decision by the Champaign County Circuit Court. She appealed to the Illinois State Supreme Court which trimmed the case down to a simple issue: "Does either the Federal or State Constitution or both, in their guarantee of religious freedom, prohibit voluntary religious classes in the public schools under the plan as disclosed by this record?"

The Illinois State Supreme Court ruled unanimously January 22, 1947, that religious education in public schools, as given in Champaign, does not violate the constitutions of the United States or of Illinois "if the classes are purely voluntary." While the government does not recognize a specific religion, "freedom of religion, as intended by those who wrote the State and Federal Constitutions, means the right of an individual to entertain any desired religious belief (and practice its worship) without interference from the State."

The Champaign system of religious education did not involve the recognition of a particular faith in the sense of an establishment of religion, which is prohibited by the Federal Constitution; nor did it involve the use of public funds for sectarian education that would be a violation of the Illinois State Constitution; nor did it involve a violation of the Illinois school code. The first was obvious; the second and third were carefully tested by the Illinois Supreme Court which declared:

"We find the classes were held in the school rooms during the current school period, and the rooms were in use during the entire period, and no doubt the same cost for lights, heat, janitor service, etc., would exist whether or not the school room was used at the particular time by the particular class. Any additional wear and tear on the floors would seem to be inconsequential. The trial court unanimously found as facts that there was no direct appropriation of any kind or direct expenditure of money for, or

on behalf of, said religious education classes. . . .

"Apparently the school board here had worked out a plan for religious education classes, and by the plan it was not necessary for the school room to be occupied for any other purpose at that particular time. Further, these classes were so arranged as not to conflict with others. This arrangement, coupled with the rule that courts will not interfere with the judgment of the board unless it has abused the power granted, would not seem to be a violation of the power which the board was permitted to exercise."

All this counted for nothing with the Supreme Court of the United States, to which appeal was then made by Mrs. McCollum, who was backed by various groups, such as the Chicago Action Council represented by Robert S. Greenfield, field secretary for many years of the American Association for the Advancement of Atheism, and the Civil Liberties Committee represented by Ira Latimer who was investigated several times by the Dies Committee. After Mrs. McCollum's appeal to the United States Supreme Court, these groups were joined by others, such as a Joint Committee on Public Relations of four Baptist Conventions; among Jews, by the Synagogue Council of America and the National Community Relation Advisory Council; among others, by the American Ethical Union and the American Unitarian Association, etc. All filed briefs agreeing

principally in strongly denouncing religious education classes in public schools, like those in Champaign, as a breach in the wall of separation between Church and State. They, of course, fancied the wall to be straight from point to point, despite all facts to the contrary.

It was precisely on the basis of an unrealistic and unhistorical interpretation of separation of Church and State that the United States Supreme Court, by an eight to one decision, ruled March 8, 1948, that religious classes in public school buildings were unconstitutional, maintaining at the same time that all state aid to all religions as well as to one religion was opposed to the First Amendment of the United States Constitution. Justice Black stated for the majority that the Champaign system of religious classes used tax-established and tax-supported schools "to aid religious groups to spread their faith. And it falls squarely under the ban of the First Amendment (made applicable to the States by the Fourteenth)." Justice Reed disputed this contention in his dissent, noting that both the United States Military and Naval Academies had maintained "and enforced a pattern of participation in formal worship." In his judgment the ruling of the majority in the United States Supreme Court "threw into doubt all forms of religious instruction connected with public school systems."

(To be continued)

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BHAVE'S MOVEMENT IN INDIA--- FURTHER DEVELOPMENTS

A New Undertaking

ON SEPTEMBER 19th, Acharya Vinoba Bhave, the noted Indian social reformer, launched his new campaign of *Sampatti Dan Yagna* (wealth gift movement). As in the *Bhoodan Yagna*, here, too, emphasis is placed on love for the poor and on the spirit of sacrifice, which, says Bhave, is a natural instinct in man—like eating and drinking—and a real source of happiness. This spirit of sacrifice should not be confined within the four walls of one's home, but should pervade every sector of society.

What does the new movement ask for? The ascetic Acharya wants every individual who earns even a little for his livelihood to give one-sixth or one-eighth or even only one-twelfth of it to a fund which will be utilized for mobilizing a workers' army for supplying farmers with seeds, draught-cattle, etc. In conformity with his principles, Acharya Bhave asks for payment of the gift "through deeds," and not in cash.

It is not possible to ascertain as yet what measure of success the new movement has attained.

What of Bhoodan?

Meanwhile, the *Bhoodan Yagna* (land donations) has been making steady progress. It was recently announced that donations of land to the movement totalled 2,127,217 acres up to October 5th, 1953. In four states of the Indian Union, the government has recognized the legality of the transfers for Bhoodan, and in these villages committees are formed which, in consultation with the villagers, allocate the lands for five years in the first instance. Thus far 35,481 acres have been redistributed among 5,576 families in various States. The process of redistribution is rather slow and has evoked some adverse comment.

It was the promising state of the Bhoodan movement, perhaps, that made Acharya Bhave declare, in mid-October, that he would devote his time to explaining the ideology of *Sarvodaya* ("the greatest good of all"), instead of asking for land for the *Bhoodan Yagna*, which task could now be undertaken by Bhoodan leaders and workers. He is confident that it would be possible to bring about a non-violent economic revolution even before 1957, which is the time-limit he had set for the achievement of the transfer of 50 million acres of land to the cultivating classes.

But Vinoba Bhave is not content with a redistribution of land. He has also called for a distribution of labor, energy and power. Convinced that real democracy is incompatible with a concentration of power, he urges that the latter should be decentralized and vested in the village *panchayats* (councils), which in former times played an important part in the life of the country. Thus, he thinks, even a non-party world government might be established.

Reactions

Acharya Bhave's decision to leave Bhoodan in other hands has not been welcomed everywhere. While admitting that land is not the only form of property calling for readjustment, critics doubt whether the achievement of Bhoodan so far is substantial enough to warrant the assumption that similar methods will succeed in other fields, and whether a concentrated attack on the land problem would not produce better results in the long run than a diffused effort in several directions.

There is no doubt that a healthy atmosphere, holding great promise for peaceful economic reforms, has been created by the Bhoodan movement. There has always been a fear, however, that political parties might seek to use the movement and its good name for their own purposes. There seemed to be some justification for this fear when Socialist leaders recently launched—in defiance of the Government—a non-violent campaign against the landlords in Pardi, a district of Bombay State, seeking redress for the local peasants. Acharya Bhave, however, has expressed his regret at the happenings in Pardi, stating that the struggle would have been averted if the situation had been tackled carefully in the beginning, and asking the local landlords to donate lands liberally, following the example of those of Bihar State, where over a million acres of land have been collected for Bhoodan.

Advice to the Reds

In one of his latest addresses, replying to points raised by the Communists in a letter to him, the ascetic Indian leader asked them to have faith in his method of approach, a method of persuasion and change of heart. He declared that their master, Marx, believed in a stateless society, which was impossible without believing in the basic goodness of the human heart. Acharya Bhave deprecated the Communist tendency to resort to struggle even when the objective could be achieved without it. He said they would rather accept a stone achieved through struggle than a piece of bread secured through persuasion and change of heart, and were blind to the fact that by this exclusive insistence on struggle they divided society into two classes, the rich and the poor, in both of which there were good men and bad. His own method was to secure the goodwill and sympathy of both sides.

Is the Bhave approach to social reform utopian? Perhaps it is yet too early to judge. In the meantime, it must be admitted that heartening results have been achieved by his movement and few there are who would not wish it well.

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SPAIN

I. CASTILE

SPAIN IS A LARGE COUNTRY. It is the third European country in extent, ranking after European Russia and France. Its area is about 195,678 square miles with a population of nearly 29 millions. The density of the population is about 56 per square kilometre as against 114 per square kilometre in Switzerland which is as mountainous as Spain. Practically all Western European countries are far more thickly populated than Spain. This is easily explained. More than 60% of the Spanish territory is situated above the 1500 foot altitude. Madrid is the highest capital in Europe.

Historical and Cultural Background

Spain is also a country of contrasts and variety. Within its fifty provinces, of which three are insular, Spain includes the ever green and rainy provinces of Galicia and Asturias, the semi-desert plains of the high central plateau, the snow covered mountains of the Pyrenees and the Sierra Nevada, the industrialized Basque provinces and Catalonia, and semi-tropical Andalusia and Valencia with their palm forests, orange groves and sugar cane fields. The Canary Island provinces, moreover, are as tropical as Cuba.

The Spaniards are a very mixed race. The Basques have lived in the Pyrenean peninsula since time immemorial. They are Europeans par excellence. The three Basque provinces have a population of about one million. The origin of the Basques is a mystery. Their complicated language is supposed to be Iberian which they adopted in the distant past. The first known invaders of Spain, the Iberians, came from Africa, where the Berbers of Morocco still retain their racial purity. The second invaders, the Celts, came from the North and established themselves in the West of the peninsula. The Iberians, advancing from the South, met the Celts in the central plateau, as the latter were moving down from the North, and fusing with them, formed the Celtiberians. These racial groups constitute the Spanish people.

The Phoenicians, Greeks and Carthaginians settled in Spain and influenced the natives to a certain extent. Defeating the Carthaginians, the

Romans conquered Spain and turned it into a province in 206 B.C. The Spaniards did not submit to the Romans without a long fight. The Roman domination lasted six centuries. The Romans did not greatly change the basic racial composition of the Spanish population, but gradually imposed upon it their Latin language, their ways of life and culture, and finally their new religion—Christianity. In this way they contributed to the formation of the modern Spanish people more than anyone else. Roman Spain gave to the Empire several emperors, the greatest of whom were Trajan, Hadrian and Theodosius. Spain also produced the orator Porcius Latranus, Marcus Seneca and his son, the celebrated philosopher Lucius Seneca, the poet Marcus Lucanus, as well as the Emperor Maximus Magnus, famous in Welsh poetry as Maxen Wledig. Roman Christian Spain contributed to the Church many martyrs, such as St. Eulalia of Barcelona, St. Felix of Gerona, St. Rufina of Sevilla, etc. Non-martyr saints include St. Osius, Bishop of Cordoba, who presided at the Council of Nicea, Pope Damasus, the Galician virgin Eteria and numerous others.

The Germanic invaders—the Sueves, Vandals and Alans—entered Spain in 409 A.D., but were soon supplanted by the Visigoths, who were already very much Romanized and were Christians, professing Arianism. Euric the Visigoth (467-485) was the first King of Spain. He also ruled vast territories in Gaul. His capital was in Bordeaux. The Visigoths, since they were Arians, were forced to fight against the Catholic Franks and were expelled from Gaul, with the exception of Septimania. In Visigothic Spain, as we know, originated the coronation rite, adopted afterwards by all Christian monarchies. In 598 the Visigoths, headed by their King Recared, abandoned their Arianism for Catholicism. The fusion of the Germans and the Hispano-Romans then began.

The Visigothic state was an unstable one; a small section of the population dominated the majority. There was no inner strength and cohesion. Just as this time Islam rose in Arabia and began its age of extraordinary conquests. The Christians lost Syria, Palestine, Egypt and all North Africa, while in the East the Moslems

conquered Persia, Afganistan and Turkistan, and penetrated into China and India. The Visigoths had little chance to withstand such conquerers, particularly since a considerable portion of the population, including the very numerous Jews who settled in Spain in the second century, sympathized with the invaders.

Moslem Invasion

In 711 the Arab hosts, commanded by Taric, met the Visigoth army led by the King Rodrigo, at Guadelete. In a single short battle the Arabs annihilated the Visigoths and Spain was left defenseless. Within a few years the Moslems occupied the entire Iberian peninsula except for the inaccessible mountains of Asturias in the North. There the Visigoths and Hispano-Romans, who were unwilling to submit to the Moslems, organized the first resistance to the invaders. Their leader, Count Pelago, a member of the Visigoth Royal House, after defeating the Arabs in the battle of Covadonga, was proclaimed by his supporters King of Asturias. The re-conquest of Spain began. It continued in process until 1492—seven centuries.

Spanish Counter Attacks

The first Christian Kings of Asturias were insignificant in power and wealth compared with the enormously powerful and wealthy califs of Damascus; but they were brave. Very soon the Moslems began to quarrel among themselves, thus enabling the Christians to take the initiative. In due course the Asturian Kings, after conquering all the northern mountainous country, descended into the Spanish central plateau and founded the Kingdom of Leon. At the same time another Christian kingdom, that of Navarre, was founded in the Pyrenees. Sanchoel Mayor (1000-1035), King of Navarre, unified several Christian territories, including the county of Castile, which he gave to his second son, Ferdinand I, who was proclaimed King of Castile. Under his son, Alfonso VI, the Castillians took the old Visigoth capital, Toledo, from the Moslems. The latter resisted the Christians and often pushed them back for a time, but could not permanently stop them. Already in the reign of Ferdinand III (1217-52), in 1236, the Castillians conquered the capital of the Califate of Cordoba. In 1248 the same King took Seville and transferred his capital there.

Differences among the Christian Kings of the Iberian peninsula, those of Castile, Aragon,

Navarre and Portugal, enabled the Moslem Kingdom of Granada to preserve its independence until 1492. The marriage of the Queen Isabelle of Castile and Ferdinand of Aragon united all the Christian Kingdoms of the Iberian peninsula, except Portugal, into a single, powerful state. In addition, there were possessions in Italy. By financing the discoveries of Christopher Columbus, the "Catholic Kings," as Ferdinand and Isabelle were called, laid the foundations for a Spanish America.

Spanish Ascendancy and Decline

The "Catholic Kings" were succeeded by their grandson, Charles Hapsburg, under whom the Spanish monarchy reached the zenith of its power and glory. As King of Spain and its possessions, Charles was also the Sovereign of the Low Countries, Franche Comte', etc. In due course he became Holy Roman Emperor Charles V. His long reign (1517-56) was spent in wars with France and the Moslems, as well as in championing Roman Catholicism against the Protestants. During his reign Mexico and Peru were conquered. The long and costly wars, however, and the colonization of America considerably exhausted Spanish resources of men and money.

Philip II, incorporating Portugal into his dominions, unified the entire Iberian peninsula under his rule. Under his successors the decay of Spain began. Its dominions became too vast and too dispersed to be assimilated, while its enemies, France and England, increased in wealth and power. In 1640 Portugal and its colonies broke away and all efforts to reconquer them failed. The Hapsburg Dynasty ended in 1700 and was followed by the long war of the Spanish Succession. As a result of this war, Spain lost all its European possessions outside the Iberian Peninsula.

The new ruling House, the Burbons, faced the hard task of putting Spain and its colonies in order. They succeeded to a large extent, even recovering some lost European possessions. The Napoleonic wars led to the occupation of Spain by the French, and to the War of Independence. Assisted by the English, who were led by the Duke of Wellington, the Spaniards expelled the French and restored the House of the Burbons. The reactionary Ferdinand VII tried to rule according to old methods and failed. The French Revolution gained too many admirers of its ideas in Spain for that.

Modern Spain

The nineteenth century was for Spain a continuous struggle between the Liberals who also were the anticlericals, and the conservatives, many of whom were the outright reactionaries. The *pronunciamientos* and the revolutions succeeded one upon the other. Meanwhile, all American possessions, as well as the Philippines, were lost. Alfonso XIII nearly succeeded in achieving an equilibrium, but not quite. In 1931 he was obliged to leave Spain. A republic was proclaimed. The old struggle between the Leftists—including the Socialists, Communists and Anarchists—and the Rightists ended in a fierce civil war, in which nearly a million lives were lost and much destruction wrought. The Civil War ushered in the present regime. Such is the Spanish history in essentials. In all these wars and troubles the Castellians played the chief role.

Language

Linguistically Spain is divided into a few regions. The Basque provinces of about one million inhabitants speak the Basque language. About six million Spaniards speak Catalan and allied dialects. These live in Catalonia, Valencia and the Balearic Islands. Two and a half million in Galicia speak Gallego, which is closely related to Portuguese. The remainder, about 20 millions, speak Castellian and allied dialects. Castellian is the official language in Spain and is known to the outside world as Spanish. It is a very beautiful language and has a glorious literature. It is enough to name such great poets and writers as St. John of the Cross, Lope de Vega, St. Therese L'Avila, Cervantes, etc.

In Spanish history the Castellians played a role similar to that of the English in British history and of the Great Russians in Russia. They created Spain and tried to unify it as much as possible by imposing on everybody else their language and way of living. This was, of course, resisted by the others. The Portuguese broke away after being Castellian partners for sixty years. Although the Castellians failed in a number of cases, still they succeeded in making their tongue the official language of Spain and Spanish America, and spread it to the Philippines. This is a truly remarkable achievement because the Castellian core is so small, merely 20 millions.

A Tourist's Delight

My first contact with the Castellians was instructive. I arrived at the Spanish frontier station of Trun on the morning of July 25. The enormous train from France was overcrowded. Yet the passport and customs formalities were quickly dealt with. The Spanish officials were efficient, kind and polite. In Trun I changed to the Spanish train. The Iberian railways are even broader than the American and the Russian. A longish train of shining, spotlessly clean Pullman cars stood at the platform. For me this was a return to my childhood, when I traveled exclusively in such trains of the fabulous pre-1914 Europe. I traveled first class. In my luxurious compartment we were three: a celebrated French sculptor from Paris, his Russian-born wife and I. I commented on the great number of the tourists coming to Spain from France. "This is easy to explain," the Frenchman told me. "It is cheaper to travel first class in the de-luxe trains in Spain than third class in France. It costs me less to spend my vacations in a de-luxe hotel in Andalusia or Galicia than in a second-rate boarding house on the Normandy coast at a distance of two hours from Paris. For this reason so many Frenchmen of all classes come to Spain." People from other countries do the same. Spain is a happy hunting ground for tourists from all over Europe.

The sculptor's wife was full of praise for Spain. "We come here very often," she said. "It is a delight to spend vacations in Spain. The sky is always cloudless and blue, the sunshine is glorious, the food and drinks are excellent and cheap. The Spaniards are very considerate and polite hosts. The Spanish hotels are scrupulously clean, as are the linens, rooms, crockery. They are second to none in this respect. Indeed, in Andalusia women wash the walls of the houses and the sidewalks with soap, and that often."

Wages and Living Costs

Meanwhile our train moved fast through the delightful scenery of the Basque provinces of rocky mountains, green forests, fertile fields and flourishing villages. The people are well-fed and well-dressed, as well as those in France. I noticed some factories under construction and several housing projects for workers in no sense poorer than in France, England or Germany. My friend, a brilliant French banker, who visited Spain a few weeks before me, told me his views. "It is true," he said, "that the Spanish wages and

salaries are only about a half of those in France; but the cost of living is much lower, too." I reckon that in the end the Spanish worker is better off than the French. Besides, his demands for living are much more modest. I told the sculptor about my friend's findings and the high cost of living in France. "That is true," the sculptor replied, "yet the French working class is, nevertheless, far better off than it was before 1939, and much more so than before 1914. I am sixty. In the great industrial town where I spent my childhood, the workers had a week of 60 hours; there were no pensions, no social insurance, no sick benefits, nothing. The shop assistants worked Sundays as well as week days. They had a half-day rest monthly. The French workers certainly do not want to return to such conditions. . . ."

Burgos

I left my fellow-travelers in Burgos, a typical old Castillian town. Burgos is an archepiscopal see as well as the seat of the Provincial Government. General Franco used it as his capital during the Civil War. Situated in the center of the Spanish high plateau, Burgos has great strategic importance. Its population is about 90,000. Burgos is a real museum town, full of glorious ancient churches, palaces and houses. I inspected

Burgos quite thoroughly. The Cathedral is perhaps the greatest monument of Spanish Gothic architecture. Built in the XIIIth century by Ferdinand, King of Castile, the Cathedral was enlarged and beautified many times since. I know of many great Gothic cathedrals: Canterbury, Paris, Chartres, Le Mans, Cologne, Strassbourg; yet I consider that of Burgos more wonderful than the rest. Such, at least, was my impression as I entered it for the first time on that hot summer day when the temperature was over 100° F. in shade. Burgos is famous, too, as the birthplace of the Castillian national hero, Rodrigo Diaz de Vivar, known as El Sid Campeador. This nobleman personifies the Castillian character: noble, chivalrous, tenacious, brave and inclined to incredible adventures. He defeated the Moslems in many battles and conquered Valencia as early as 1094. The Spanish conquistadors of America were of the same type.

(To be continued)

S. BOLSHAKOFF, PH.D.
Oxford, England

Errata: In Dr. Bolshakoff's article on Western Germany in the previous issue of *SJR*, in line 1 of left column on p. 266, please read 1892 instead of 1822. Ed.

Warder's Review

How Solid the Wall?

A RECENT REPORT of the Veterans Administration informs us that 600,000 veterans are now in training under its program. Of this number, 117,000 are enrolled in institutions of higher learning and about 57,000 are in schools below the college level.

A correspondent of ours, who is thoroughly acquainted with the V. A. programs, tells us that "in many, many instances the tuition (of the veterans) is being paid directly or indirectly to church-sponsored schools."

Here we have another instance which shows that the so-called wall of separation between Church and State is not nearly as solid as we are led to believe. As a matter of fact, the doctrine of "separationism," as propagated by PAOU and others of similar persuasion, has no foundation in fact. There simply is not nor can there be, a total separation of Church and State in the sense

that the two never touch. They do meet in the citizen who is a member of both.

When the doctrine of absolute separation in the PAOU sense is applied, it perpetrates an injustice—not so much against religion as against the citizen. Hence it is children attending parochial schools are often discriminated against by being deprived of services supplied from tax funds which should be available to all citizens. If it is permissible for the government to pay tuition directly or indirectly to church-sponsored schools in the instance of veterans—and no one has challenged this practice—on what grounds can the various auxiliary services, which are given to the children and not to the schools, be withheld from children attending parochial and private schools? They simply cannot be withheld without violation of the first Amendment of our Federal Constitution which prohibits discrimination because of religion.

Filth Rears Its Head

ARCHBISHOP JOSEPH E. RITTER of St. Louis was forced to have recourse to stern measures recently in opposing the showing of a very objectionable picture in his jurisdiction. Several weeks ago the film, "French Line," had its premier showing at the Fox Theater in St. Louis. No evaluation had been issued at the time by the Legion of Decency, but the objectionable nature of the picture was well established. Howard Hughes of RKO, producer of "French Line," completely disregarded the industry's own censorship board which rejected the film. St. Louis was chosen for the premier because it has no state or local censorship.

The Archbishop of St. Louis, in a letter read in all the churches of the Archdiocese, forbade Catholics to see "French Line" under pain of mortal sin. Further, he charged the faithful with the grave obligation of refraining from attending any other representations at theaters which have displayed "French Line."

The banned movie's rejection was mandatory, according to the *St. Louis Register*, because of "the suggestive costuming and the provocative behavior of Jane Russell, the 'star', in a dance and another intimate scene; the brazen previews and advertising . . .; and, most important of all, the open defiance of Mr. Hughes and RKO."

The stern action of Archbishop Ritter had its desired effect. After a run of about two weeks at the Fox Theatre, "French Line" moved to another large show house, the Missouri. Its stay there was also short-lived—two weeks. The picture presumably has been withdrawn from circulation. From what we gather, the movie does not lend itself to a "cleaning-up" process which would make it unobjectionable with the removal of certain offensive parts. It seems that "French Line" has nothing to recommend it by way of a plot or acting finesse. Its sole drawing power is in its appeal to base sex instincts. Let us hope we have seen the last of this immoral film.

Just about the time the Catholics of St. Louis were waging their war against "French Line," Samuel Goldwyn, one of Hollywood's most prominent producers, wrote to Eric Johnston asking that the movie code of censorship be brought "up to date." Unless this is done, said Mr. Goldwyn, "the tendency to bypass it, which has already begun, will increase." The reference obviously was

to the tactics of Mr. Howard Hughes, whose "French Line" was not his first attempt to circumvent Hollywood's censorship.

In his reply to Mr. Goldwyn, Mr. Johnston, president of the Motion Picture Association of America, the voluntary producers' organization which administers the code of censorship, reminded the producer that the principles of the code are "rooted in the Ten Commandments—unchanging and eternal verities." On another occasion recently, Mr. Johnston said that the organization which he heads deplores "violations of the code by any producer." At the next board meeting of the M. P. A., he said, the question of penalizing Mr. Hughes with a \$25,000 fine would be discussed.

For more reasons than one it was imperative that Mr. Hughes be thwarted in his attempt to foist "French Line" on the movie-going public. Had he succeeded in this venture, it is likely that the efficacy of the censorship code would have been seriously undermined. Sensing this, Archbishop Ritter urged "the responsible men of the movie industry not to weaken in their resolve to support a firm and effective code." "Intelligent men," the Archbishop continued, "should stand fast, and not waver, in a course that has been immensely profitable to them and which has won their industry countless friends across the whole earth."

Of course, there were those who opposed the aggressive and forthright action of the Archbishop. Demonstrating its typical muddled thinking, the Civil Liberties Union of St. Louis criticized His Excellency for telling Catholics not to attend future films at theaters which showed "French Line." Its secretary, Benjamin Roth, issued a statement expressing "strong disapproval" of the Archbishop's use of so-called "economic sanctions" towards theaters which show unapproved movies. Any one acquainted with the policies of the Civil Liberties Union is not surprised at this statement. Sound morality, like patriotism, does not have high rating according to its sense of values.

More disconcerting than the action of the Civil Liberties Union was the lack of moral sense demonstrated by those who did attend "French Line" and by others who wrote to the secular press in defense of the picture. If ever there was evidence that the morals of our country are at a low ebb, that evidence was furnished by the long queues of

men, women and *children* formed outside the Fox Theater for the first days of "French Line." As to the attitude of many who expressed themselves in letters to the daily press, moral Liberalism had its holiday. Most correspondents who criticized Archbishop Ritter could see nothing offensive in the nudity and suggestive scenes of the movie. Some accused objectors as being of evil mind, while others considered the Archbishop to exceed his authority and competence by condemning a movie. It is a strong inconsistency, but we venture that many who resented the curtailment of "French Line" will also decry youthful delinquency.

In its Declaration of Principles, adopted at its national convention last July, the Central Verein stated the following: "So general has become the assault upon the morals of our people that we must justly suspect behind it a well-organized master plan of diabolic forces intent on our national destruction. Indeed, these forces are not hard to identify: They are the agents and disciples of that historic Liberalism which, disdaining all the precepts of religion as outmoded fancies, and denying to moral principles any perennial validity, have cut Society adrift in the constantly changing tides of public opinion and momentary expediency, and have thus planted among us the fast growing seeds of that cultural Bolshevism which everywhere around the globe is facilitating the designs for Communist enslavement."

Should these words seem unduly harsh or extreme, we have only to refer to "French Line," a typical but unfortunately not isolated instance of a shameless parade of profligacy. All movie producers must be given to understand that there are still enough people in America who are moral enough to hate filth and courageous enough to stamp it out wherever and whenever it rears its ugly head.

Pope Pius XII decreed on January 5 the canonization of Bl. Pius X, the first Pontiff to be elevated to the "honor of the altars" in more than two centuries. Pius X reigned from 1903 until his death in 1914. The last Pontiff so honored was St. Pius V, who was canonized in 1712.

The canonization of Bl. Pius X was set for May 29, and will be held outdoors in St. Peter's Square to accommodate the thousands of pilgrims expected to attend. It will be the first major ceremony to be held in St. Peter's during the "little Holy Year," dedicated to our Blessed Mother.

Prescribing Palliatives

ON DECEMBER 22, a Senate subcommittee in Washington, D. C., heard Mrs. Agnes E. Meyer propose a system of Federal aid to the nation's public school system to help combat juvenile delinquency. She told the members of the subcommittee that "we are breeding delinquents in our overcrowded and understaffed schools."

Mrs. Meyer, it will be remembered, is the great champion of Federal aid to education and the outspoken critic of the parochial schools. Her logic is amusing. Our youth may be delinquent for lack of something in the classroom. But we don't think that it is a lack of space, desks and teachers which contributes to moral delinquency nearly so much as a lack of something else—religious training.

Our professional secularists do have their embarrassing moments. Mrs. Meyer would cure moral problems without moral means. But then, what else can she do? Repudiating the need of the sound remedy of religious and moral training, she has no alternative but to suggest palliatives.

The basic cause of the Soviet farm crisis is the failure of the collective-farm system as such to satisfy the interests and wishes of the peasants. But the present acuteness of the crisis stems from a specific policy, which was begun by the Soviet Government in 1950 under the slogan "Amalgamation of the *kolkhozes*" and which is still continuing.

The regime's relations with the peasantry have, for two decades, been a strange game: Driven by force into the *kolkhozes* and unable to abolish them, the peasants try in one way or another to adapt to the collective forms as they exist at any given time. They find loopholes in the system which permit them to carry on. Then the Government opens a new drive against the countryside. The peasants resist and then adapt, and the regime starts anew. The ultimate aim of the Kremlin is clear in Stalin's 1952 work, *Economic Problems of Socialism*, where he speaks of the contradiction between the state-form of property, which dominates Soviet industry, and group property, which exists in the *kolkhozes*. The aim of Soviet farm policy, he says, is to eliminate this contradiction—in other words, to transform the collective farmer into a hired worker for the state.

BORIS I. NICOLAEVSKY
New Leader, January 4

Contemporary Opinion

THOUGH ENTERING into the United Nations' organization, Moscow never renounced its exclusiveness and sense of overpowering destiny. The very universalism which the Council and the Assembly embodied in their members was a latent challenge to the particularism of the Soviet creed and the universalism of its revolutionary dogmas. Hence, its every maneuver and veto was parry or thrust in a duel which, at bottom, is as much theological and philosophic as political and economic. The Kremlin's god is not the God of Christianity or Mohammedanism or Hinduism or Judaism or Confucianism, but a scientific deity created by Marx, Engels, and Lenin.

REV. EDMUND A. WALSH, S.J.
Total Empire

It's wrong to believe—as some Americans do—that France is ever without a government. The Premier may step down, but the various heads of ministries always remain in office until the next Premier takes over.

As for the multiplicity of governments in recent years, that's mainly a reflection of the public dissatisfaction with living conditions—and it's no secret today in France they are not of the best.

France has its burdens, you know: Postwar reconstruction, the necessity to recoup heavy military expenses, past and current; inflation. All have helped to keep living standards down.

In addition, we lack dollars and pounds with which to buy raw materials for our factories. High tariffs keep our exports out of America. And we don't export to the Iron Curtain countries for obvious reasons.

The day living conditions begin to improve in France, that's when you'll find Frenchmen content to let the current government stay in power. France is like a sick man who's always changing doctors, in hopes he'll find one who will help him get well fast.

We're on the way to national recovery, and as conditions improve we anticipate less and less trouble from the Reds. They undeniably create a difficult situation with the poorest of the laboring classes. And as long as there is suffering among the workers, the Reds will continue to exploit it.

But to say that the Communists constitute a threat to take over the government—no, never.

ANTOINE PINAY, as quoted in
The Catholic Herald Citizen, Oct. 17

People will be partisans of integration or of separation partly because of their temperament. Some will go their own way from a spirit of adventure, others will tend to sink themselves in the mass from an instinct to be normal and for the sake of safety first. The decision may partly depend on a previous theory as to the nature of a human group. Is the State a businesslike association, a convenient mechanism to supplement the provisions individuals can make for themselves, or an organic unity with a life of its own to which they should be subservient? To repeat such slogans as "the paramount rights of the individual," or "the suppression of private interests for the good of the whole," simplifies the alternatives and makes little sense. The wordy unreality can be as inadequate in theory as dangerous in practice, especially nowadays when so many emasculating means are available for the State to produce the sort of subject it wants. The removal of a person's own memory and imagination is not a difficult operation, and, apart from such stark measures, we have to reckon with the levelling effect of an industrialized culture. "The American way of life" is a stop-gap, and well worth dying for in the present state of the world, especially when compared with other contemporary causes. Be that as it may, a more universal, and probably a more permanent, solution will draw on teachings more ancient than those of the Declaration of Independence and be less committed economically to expanding markets.

THOMAS GILBY, O.P.
Between Community and Society

Social reform consists in the recasting of the spirit and institutions of a social order so as to achieve the essential end of society. It aims at the relief of the social ills and at their elimination by the removal of their causes. Our examination has shown that there are two main causes whose influence must be checked if a solution of the social question is to be attained. These causes are society's deviation from its moral basis and the perversion of its institutions. Social reform has thus two sides, spiritual reform and institutional reform.

J. MESSNER
Social Ethics

Your films are your worst ambassadors. I have found Americans to be extremely generous and capable leaders. But the film industry pictures your country as having no beauty, no literature, no poetry, no grip with reality. And those things are not even true of California.

JOHN COWIE REID
Catholic Standard and Times
November 20, 1953

Man's past has never been better known than it is today. Yet this knowledge is almost exclusively academic. It is encased in the great libraries of the civilized world, and it exists divisively in the minds of countless scholars. But it is no longer known as a whole that translates itself into the life of the community. In ceasing to be a tradition, the great story of the West has died; for the only existence the past can possibly have in a culture is traditional. A tradition is measured in a society by that society's consciousness of its own symbols, which render the tradition present to men. Contemporary industrial society has burgeoned within what was once Christendom, but having lost the old Faith, it has lost the old symbols, which now hang on precariously as *myths* and forms emptied of content. Industrial man has no tradition of his own to incarnate in song and stone, in the gestures of daily living. He has nothing to recall. As a result contemporary man is ruled largely by wayward myths that appeal to his subconscious drives. Political slogans, ideals gleaned from mass entertainment and ephemeral advertising dominate his urges, and create his conscious desires. Cinema heroes and contest winners give him an ever shifting hagiography in which nothing is so dead as yesterday's idol or this morning's news. Even the library that houses last week's paper is called "the morgue."

FREDERICK WILHELMSSEN
Hilaric Belloc: No Alienated Man

The industrial pattern of today has brought us health, wealth and leisure in unprecedented degree. It has made us reliant on machines and government—less reliant on ourselves. Success has led us to believe that the earth is a cornucopia, and the machine a god. It has led us to a false faith in man's omnipotence.

SAMUEL ORDWAY, JR.
Resources and The American Dream

So efficiently have we built our high output factories and opened the lines of distribution to our remotest consumers that our sources are faltering under the constantly increasing strain of demand. As a Nation, we have always been more interested in sawmills than seedlings; we have put much more engineering thought into the layout of factories to cut up metals than into mining processes to produce them. We think about raw materials last, not first.

Materials Policy Commission
Quoted in
Resources and The American Dream

Fragments

PER CAPITA CONSUMPTION of electricity in the United States is about half that of Norway, and is exceeded also in Canada and Sweden, according to a study issued by the Twentieth Century Fund.

Concomitant with extreme collectivism, there is a trend in the free countries toward allegedly greater democratization by socialization. The trends appear to be divergent. But so-called democratic socialism, if unchecked, will gradually swing into the orbit of the very police state it professes to abhor and ultimately merge with it.

DR. RUTH ALEXANDER
Vital Speeches, Dec. 15, '53

"Congressional inquiries into Communist activities in the United States," said Cardinal Spellman, "are not the result of any mad legislative whim. There are strong reasons for these inquiries and we thank God that they have begun while there is still time to do something about it. In too many instances the awareness of Communist intrigue has come when it is too late. . ."

The Concordats are for her (the Church) an expression of the collaboration between the Church and State. In principle, that is, in theory, she cannot approve complete separation of the two powers. The Concordats, therefore, must assure to the Church a stable condition in right and in fact in the state with which they are concluded, and must guarantee to her full independence in the fulfillment of her divine mission.

POPE PIUS XII
To Italian Catholic Jurists
December '53

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Expellees and Refugees in West Germany

WESTERN GERMANY, which has never been an economic unit, was faced after 1945 with the especially difficult problem of expellees and refugees. We have at present 8,200,000 expellees—German citizens expelled from their homes as a consequence of the Potsdam Agreement and citizens of Eastern German countries of German descent. These people arrived in Western Germany without any belongings and had to be taken care of.

In addition, the Federal Republic has received 2,100,000 German refugees who have been residents of the Soviet Zone of Occupation or of the Soviet Zone of Occupation of East Berlin and, for fear of persecution, have left and joined us. There is a third group of 200,000 non-Germans, political refugees from the Eastern European states who have asked for asylum.

The total of 10.5 million people had to be absorbed in an area smaller than California, bringing the total population from 39 million to 49 million, to an average of 500 people per square mile. It is as though the United States had been forced in a seven year period to absorb the population of Mexico and half that of Canada.

For twelve months to October, 1946, there was an average monthly influx of 60,000. Worse than their lack of belongings was the lack of personal records. We didn't know who they were and we had to try to verify the stories they told us. It was just a cross section of population—old and young, sick and well, trained and untrained, women and men.

We considered this influx of ten and a half million people as a challenge to the Western World that had to be met at once: One of the purposes of expelling them had been to overburden the already weakened Western Germany. The wall which had separated Communism from Europe had been let down by Hitler's actions in the past. What we had to do was to rebuild this wall as fast as possible and to reshape individuals out of the conglomerate mass of people coming to us, deprived of their social, cultural and economic background.

Germany, which had always been an emigration country, by this influx became for the time the

greatest immigration country. Therefore, many new problems had to be met.

The first question was whether to try to equalize the gap between the existing population and the newcomers who had nothing. We adopted a policy of changing these people from welfare recipients to taxpayers as quickly as possible. This required that a number of steps be taken simultaneously and it called for heavy capital investment.

We first acted to give the newcomers legal status equal to that of the residents. They enjoy the same rights and obligations as any local resident, including full political rights and the right to vote. Of the 402 members of the parliament elected in 1949, there were 63 who had not lived in Western Germany three or four years previously. Of the thirteen members of Adenauer's cabinet, the Minister for Expellees and the Minister for Transportation are both expellees. In the election of this year, (1953), 93 members of the 484 are expellees and refugees.

We also wanted to give the newcomers the opportunity to make the best use of their skills in the trades for which they had been trained. Although there was opposition from special interest groups, such as medical and bar associations, it was fixed by law that everybody arriving in Western Germany was entitled to practice his profession and that examinations passed in an Eastern European university were recognized as equal to an examination passed in Germany. We also recognized the acquired rights in the field of social security; people had made their payments for twenty years into a special fund; the fund got lost but we got the people and we had to accept and recognize their acquired rights.

The only two ways to take care of the influx of people was through economic integration or emigration. The emigration possibilities are always under control of the immigration countries. We found that the absorption capacity of other countries for German refugees and expellees are very restricted. Moreover, the immigration countries always want young, skilled workers without dependents while the emigration countries can better afford to send out their older, less skilled workers, with dependents.

We were able to work out an agreement with

Australia with an increased number of Germans to go to Australia over a five year period, forty per cent of them to be workers and sixty per cent dependents. Of the workers, a quarter each were to be farmers, skilled workers, unskilled workers and semiskilled workers. Such an agreement, with each government passing on the number of emigrants in a given year, works well. We hope some day to discuss such an arrangement with your government in Washington.

During the last year, (1952), the total of German emigrants to all other countries was 80,000. During this same period, however, Germany had to take in 232,000 of new refugees from the Soviet Zone. It can be readily seen that emigration is not the answer to the problem.

Therefore, we have to do everything possible to speed up economic integration. The newcomers, having no security to offer, had great difficulty in getting credit from a bank or other lending institutions. To make integration work, we had to set up a special bank for expellees. It was started in May, 1950, with capital of 3 million marks. By the end of last year, it had extended 759 million marks in credits, at a loss of 1.8%. This is only 1.1% higher than the normal loss on credit extended against securities.

In making large sums of capital available, we have been able to accomplish a great deal. Among other things, we have set up 40,000 new farms for expellees and refugees in a country where little ground is available.

On the farms, we attempted social integration, as well as economic. We knew that many elderly farmers had lost their sons in the war but had daughters who were seeking husbands. They found young men both among the local residents and also among the expellees. To overcome the reluctance of the farmer to have his daughter marry the penniless refugee rather than the local youth with some savings, we granted tax exemption to the farm if the girl married the refugee farmer's son. Although the girls still had their free choice, we got 20,000 marriages between refugee farmer's sons and local farmer's daughters. To persuade the Finance Minister that the state would not lose money through this arrangement, I had to convince him that the young men would work twice as hard to please their brides and fathers-in-law and that the state would, after the tax exemption period, collect taxes on a substantially enhanced value.

The extent of social integration is indicated by the fact that, in 1952, the refugees were 20% of the population but 24.6% of all marriages had one partner as a refugee.

(To be continued)

WERNER G. MIDDELMANN

The Sudeten Bulletin, Jan. 1954

Werner G. Middelman is Assistant Secretary of the Federal Ministry for Refugees and Expellees of the West German Government. He toured the United States a few months ago under the auspices of the American Friends Service Committee giving lectures on the German expellee problem in twelve major cities.

The Technological Spirit

POPE PIUS XII, in his Christmas message, designated "the excessive, and sometimes exclusive, esteem for what is called 'progress in technology' " as the cause which in our time is making men "blind and insensible to the Divine." His Holiness explained how modern man's complete absorption with technology is inimical to the individual and to society.

Before showing the folly of the many who "are dazzled by the ephemeral splendor of human ideals and achievements, and limit their gaze to the confines of the created world, our Holy Father acknowledges the marvels of modern technology. It has "brought man's domination of the material world to a pitch of perfection never known before." However, far from turning man away from God, the proper use of technology should lead

men to Him, "more eager to bow his knee before the celestial Babe of the manger." It is not the proper use of technology which the Pope condemns, but the exaggerated concept of its purpose and importance, properly called "the technological spirit."

The individual suffers from the "technological spirit" because it distorts his vision of the world, constricting it to the realm of matter. Religious truths and man's "relations to the supernatural" are dimmed beyond perception. The technologist must have a religious formation. "Otherwise, this era of technological progress will achieve its monstrous masterpiece, making man into a giant of the physical world, at the expense of his soul, reduced to a pygmy in the realm of the supernatural and eternal."

The "technological spirit" also has its repercus-

sions in the lives of modern men and on their mutual relations. The Christian concept of work, nay of life itself, has become distorted; the family is losing its personal bond of unity, becoming "a desolate depot, according to circumstances, either of man power for mass production, or of consumers of material goods produced."

Similarly, the peace and order of the world are disrupted by the spirit of modern materialism. The same evil genius which destroys peace, hampers men in their efforts to restore it. True peace "demands, under pain of further catastrophes for mankind, that there be discarded that false autonomy of material forces which today are hardly different from war materials."

The Holy Father gives special attention to Europe, not because it is any more blighted by the technological spirit than other parts of the world, but because of its influence on world conditions. He calls for the abandonment of the technico-economical approach to a solution of Europe's problems. The Pope states very flatly that this

narrow approach has been tried and has failed miserably. Europe is a union of peoples historically bound together. The ideal of this unity must be promoted without further delay. But it cannot be fostered by the "technological spirit" which conceives the secret of success to lie in "bringing material prosperity to all nations through constant increase in productivity and in the standard of living."

Statesmen of the world may wish to regard the Holy Father's words of direction as mere religious platitudes lacking in practical worth. What they cannot deny and what they must sooner or later publicly acknowledge is that their formulas for peace, relying solely on human wisdom and technological competence, have all ended in abysmal failure. The attainment of peace cannot be an endless experiment. If only in desperation, world statesmen should abandon their materialistic approach for the spiritual and moral. They may be surprised to find the latter eminently practical and effective.

Family Allowances

AS LONG AGO as twenty-eight years the subject of family allowances was studied in detail in the pages of *Social Justice Review*. A series of five articles, beginning with the October, 1925, issue, was contributed by Rev. A. J. Muench (now Archbishop Muench, Bishop of Fargo and Papal Nuncio to Germany) under the title "The Endowment of the Family."

The Reverend author, a Doctor of Social Science and at that time a member of the faculty of St. Francis Seminary in Milwaukee, gave evidence of a thorough familiarity with his subject at a time when it was hardly discussed in our country. He showed how some system of subsidy to workers with families in addition to their regular wages was demanded by social justice. He further gave a brief survey of the plans then in operation in France and Germany, as well as that contemplated in Australia at that time. Incidentally, M. Emile Romanet, eminent French industrialist who was recently made a commander in the French Legion of Honor (*S. J. R.*, Dec. 1953, p. 253), is mentioned by Father Muench in one of his articles (*Central Blatt and Social Justice*, Nov. 1925). In the concluding installment of the series, various objections to family subsidies are considered in detail. The objections came generally from young

un-married workers, from Socialists who wanted a government-operated system of assistance, from some unions which were competing for the allegiance of the unmarried workers, and from the Malthusians. "The Christian and Catholic labor organizations," wrote Fr. Muench, "have, from the beginning, been favorably inclined toward the principle of family allowances."

The most significant point that strikes us, as we read Fr. Muench's scholarly treatise at this time, is that in both France and Germany the various plans of family subsidy were all financed by the industries. The Governments did not supply the funds. We do know, however, that in France the government subsequently took over the administration of family allowances, supplying the financial assistance from tax revenues.

Although it was not until after World War I that assistance to families with dependent children really took hold in Europe, the subject was considered in some form or other at a much earlier date. On the other hand, we in the United States continue to lag behind. In recent years family allowances have again come to the fore in our discussions; but we are still far from having an actual plan in operation.

Most of those who consider family subsidies

for our country think in terms of government-supplied funds. Presumably any plan that would call for the payment of these family benefits by the employer, or by joint effort of the employer and employee is out of the question. Most of the social thinking in our day is along the lines of government-sponsored and government-controlled programs. This is supposed to represent the realistic approach. Realistic or not, it is unfortunate.

We were intrigued by the report of a recent interview with a Catholic lay leader from Holland, who is visiting our country at the present time under the State Department's cultural exchange program. Dr. Gijsbertus Boot told a reporter of *The Monitor* of San Francisco about his country's advanced system of "social insurance to cover all eventualities." In the vast program of assistance, stated Dr. Boot, "the government's job is mainly that of overseer." He went on to explain how "collection and administration of most types of workers' insurance is handled by what we call 'industrial associations'—boards made up of an equal number of employers and employees who administer the various plans subject to federal

audit." There are twenty-four such associations covering all major industries.

The Monitor singles out as of special interest to us in America the system of family allowances functioning in Holland. The funds are paid by the employer alone—to the father at the rate of six per cent of his daily pay up to fourteen florins. The employer also shoulders the entire financial burden of old age and accident levies. The unemployment and sickness plans are financed by both employer and employee on a fifty-fifty basis.

Dr. Boot sees family allowances "even more necessary here than in Europe." He observed that we have "so many working couples with double salaries, that the discrepancy in family income is immediately noticeable, even to a stranger."

Dr. Boot's observation is only too accurate. A good family allowance plan will not only help families with children, but will go far toward stabilizing our national economy. The family is too important a social unit to be neglected. Other countries have found this out and have adopted the necessary remedial measures. We in America temporize to our great disadvantage.

Rural Life Forum

ST. BENEDICT'S COLLEGE, Atchison, Kansas, is directing its efforts toward fostering among its student body a Christian rural philosophy. In cooperation with the Central Bureau of the CV, it is providing a scholarship in rural sociology. Similarly, the college has inaugurated forums for the discussion of rural problems in the light of Christian teaching. These forums are not restricted to the student body.

A rural life and agricultural forum for pastors, educators and farmers in north-east Kansas was held on October 27. It was opened with an address of welcome by the Very Reverend Prior, Father Theodore Leutermann, O.S.B. Heading the list of speakers to lead the discussion was Rev. Hubert Duren, Pastor of St. Boniface Parish, Westphalia, Iowa. Father Duren is nationally known for his highly successful efforts in making his parish an ideal Christian community. He described his program as centering upon five fundamental ideals: religion being the dominant among education, recreation, commerce and credit.

He warned that America was becoming more socialistic in tendency each year. In a panel dis-

cussion which followed his address, Father Duren showed how rural pastors can help the farmers. He encouraged deep interest on the part of the priests in the problems of the farmers.

Other speakers included Professor Arthur D. Weber, Dean of Agriculture of Kansas State College, and the Honorable H. Miller, Kansas State Representative. County agent C. W. Vetter of Atchison County explained the purpose and progress of the rural extension service. He showed how the services tended to become exclusively educational in nature. Mr. James Hamilton of the Kansas Credit Union League completed the number of speakers.

"The purpose of introducing this type of forum to the college," stated Father Cletus Kohake, Dean of students, "is to bring to the attention of the surrounding areas the agricultural offerings of St. Benedict's and to promote a better understanding of farm problems." On our part, we highly commend St. Benedict's and wish it success in its venture into rural studies. We also hope that other Catholic institutions of learning in rural communities will follow the good example.

George Keen, Pioneer Cooperator

ON DECEMBER 4 there died at Brantford, Ontario, at the age of 84, Dr. George Keen, world renowned figure in the cooperative movement.

Born in Stoke-on-Trent, England, in 1869, Dr. Keen came to Brantford as a young man. Shortly after his arrival he became interested in the Cooperative Movement to which he devoted most of his talents and energies for the remainder of his long life. His was a deep interest in social justice and the welfare of his fellowmen.

On March 6, 1909, in the back of a store on King Street West, Hamilton, Ontario, he called a meeting at which was organized the Cooperative Union of Canada. Dr. Keen was appointed general secretary, a post to which he was elected from time to time. He founded the *Canadian Cooperator* in October, 1909. He edited every issue through the thirty-seven years of the paper's existence until its very last issue in January, 1948, when publication was suspended on his retirement from activity as a cooperative official.

Impelled and guided by instinct, a visible trace and testimony of the unseen wisdom of the Creator, what lessons do not bees give to men who are, or should be, guided by reason, the living reflection of the Divine Intellect.

Bees are models of social life and activity, in which each class has its duty to perform, and performs it exactly—one is almost tempted to say conscientiously—without envy, without rivalry, in the order and position assigned to each, with care and love.

Even the most inexperienced observer of bee culture admires the delicacy and perfection of this work. Unlike the butterfly which flits from flower to flower out of pure caprice; unlike the wasp and the hornet, brutal aggressors, who seem intent on doing only harm with no benefit to anyone, the bee pierces to the very depths of the flower's calix diligently, adroitly and so delicately that once its precious treasure has been gathered, it gently leaves the flowers without having injured in the least the light texture of their garments or caused a single one of their petals the loss of its immaculate freshness.

Then, loaded down with sweet-scented nectar, pollen and propolis, without capricious gyrations, without lazy delays, swift as an arrow, with precise, unerring, certain flight, it returns to the hive where valorous work goes on intensely to process the

The deceased was known throughout Canada and the United States as the father of the Cooperative Movement in Canada. He was closely associated with Msgr. M. M. Coady and the Antigonish Cooperative Movement. In recognition of his services to the movement, he was honored by St. Francis Xavier University last July with the honorary degree of Doctor of Laws. Dr. Keen was the author of several books on cooperation and a renowned lecturer. He held the post of guest-lecturer at various universities. He was also a promoter of parish credit unions, having helped to establish one in his own parish of St. Mary's. The Keen Credit Union of Hamilton was named in his honor.

The Mass of Requiem for Dr. Keen's burial was celebrated by Rt. Rev. Msgr. P. J. Moloney, pastor of St. Mary's Church in Brantford. In the truest sense of the word, George Keen was a lay apostle. His complete dedication to the cause of social reconstruction should serve to inspire others to follow in his footsteps.

riches so carefully garnered, to produce the wax and honey.

Ah, if men could and would listen to the lesson of the bees; if each one knew how to do his daily duty with order and love at the post assigned to him by Providence; if everyone knew how to enjoy, love and use in the intimate harmony of the domestic hearth the little treasures accumulated away from home during his working day; if men, with delicacy, with elegance, with charity in their dealings with their fellow men would profit from the truth and beauty conceived in their minds, from the nobility and goodness carried about in the intimate depths of their hearts, without offending by indiscretion and stupidity, without soiling the purity of their thought and their love; if they only knew how to assimilate without jealousy and pride the riches acquired by contact with their brothers, and to develop them in their turn by reflection and the work of their own minds and hearts; if, in a word, they learned to do by intelligence and wisdom what bees do by instinct—how much better the world would be!

Working like bees with order and peace, men would learn to enjoy and have others enjoy the fruits of their labors, the honey and the wax, the sweetness and the light in this life here below.

POPE PIUS XII to Beekeepers

SOCIAL REVIEW

Population Increase in Latin America

THE RATE OF POPULATION increase in the Latin American republics is two and a half times that of the rest of the world. The combined population of these countries, estimated at 173 million, is about equal to that of the United States and Canada together. However, at the present rate of increase, the Latin American countries will have a combined population more than double that of our country and Canada in another fifty years.

Costa Rica's population is the fastest growing. The little Central American republic has a rate of growth of 3.2 per cent, compared to 1.7 per cent in the United States.

Communist Indoctrination Center

ON DECEMBER 9 Louis Budenz, former Communist, gave testimony in which he began identifying some two hundred organizers, administrators and teachers of the Jefferson School of Social Service in New York City as Communists. According to Budenz, there are about thirty members of the board of trustees, thirty administrators and about one hundred forty faculty members whose names had appeared in forty catalogues during the ten-year existence of the school. This testimony was given before the Subversive Activities Control Board in Washington, D. C., which is conducting hearings to have the Jefferson School declared a Communist front.

Mr. Budenz started his identifications with names of the school's sponsoring committee which he said was appointed by the Communist Party's political bureau to merge two former schools, the Workers' School and The School for Democracy, into the Jefferson School. He also gave the names of the first faculty members as published in *The Daily Worker*, of which he was once editor, on February 1, 1944. Most of these names had been put into the record previously by Dr. Bella V. Dodd, ex-Communist educator in New York City.

In a simultaneous hearing to have the Labor Youth League with headquarters in New York declared a Communist front, Harvey M. Matusow, former Communist youth leader, testified to receiving funds from the Communist Party to purchase literature for the league.

Army Discriminates Against Parochial School Children

ARMY POSTS in the Military District of Washington have been directed to end transportation of soldiers' children to non-public schools in Army buses. Some three hundred children of Catholic military personnel residing on posts in the Washington area are affected.

The order, effective December 31, came only ten days after a Defense Department spokesman had said that free bus rides for parochial school children "was no longer a matter of interpretation," but was specifically authorized.

It was not immediately clear how the new order fits in with Defense Department policy outlined recently by Dr. John A. Hannah, assistant defense secretary for manpower and personnel. He had said some weeks ago that bus transportation is considered a legitimate aid to military dependents.

Parents affected by the new ban pointed out that military personnel are often not free to choose where they will live, and usually cannot pick a home near parochial schools, as many civilian Catholics can. Under the new ban, they are now faced with the alternative of transferring their children to public schools or making arrangements for private transportation.

German Youth and Religion

ACCORDING TO A SURVEY among 1,000 young Germans, only sixty-two per cent consider religion to be of any importance to them personally. And only forty-three per cent believe in a life after death.

The survey was made by the North West German Radio Corporation in an effort to probe the mentality of Germany's youth between the ages of fifteen and twenty-four. Few, if any, of them saw service in the German army, but most of them received at least part of their education while the schools were under the domination of the Hitler regime.

The survey showed a considerable difference between young Catholics and Protestants regarding their attitude toward religion. Seventy-eight per cent of the Catholics, but only fifty-three per cent of the Protestants, answered "yes" when asked: "Is religion of importance to you personally?"

"The Pope Speaks"

A NEW AMERICAN QUARTERLY, *The Pope Speaks*, making the full text of the Holy Father's discourses and writings available in handy form, will make its appearance in 1954. The new publication will include "a Comprehensive Guide to Papal Documents and Commentaries," a large and detailed index and "Notes and Memoranda" on projects in the field of Papal subjects, and "appropriate selections from the writings of the popes from St. Peter to the Present Pontiff."

The quarterly will be edited by John O'Neil and Frederick Dyer of Washington, D. C. Subscriptions at \$4.00 per year can be obtained by writing to: *The Pope Speaks*, 4511 Cumberland Ave., Chevy Chase 15, Maryland.

Bountiful U. S. Harvest in 1953

DESPITE THE FACT that more than 18 million acres that were planted had to be abandoned, chiefly because of the widespread drouth, last year's general crop yield was one of the largest in the history of our country. Statistics of this favorable report were made public by the Department of Agriculture on December 18.

A large contributing factor to the good crop yield was the almost ideal harvesting weather in the fall. Mild weather and rains also favored the late-maturing crops which swelled the final output. Many regions received widespread rains which broke the long dry spell, thus giving a brighter outlook for another bumper yield next year.

The crop reporting board of the Agricultural Department said that more than 359 million acres were planted last year, some 3 million more than the previous year. With the 18 million acres abandoned, the bumper crop was harvested from 340,000,000 acres. Obviously this means that the yield per acre was exceptionally high.

The year's corn crop, in excess of 3 billion bushels, was 100 million less than the year before, but 150 million above the recent average. The wheat crop, exceeding one billion bushels, though 100 million lower than the previous year, was the fourth largest on record. Among crops with high yields per acre were cotton, rice, peanuts and sugar beets. Some even set records.

According to the crop survey, weather conditions were extremely unfavorable in the planting season for many major crops, but gradually improved. The drouth did widespread damage in some areas, but did not strike early enough to reduce the final harvest.

Social Security 1953

IMMEDIATELY AFTER the beginning of the new year, the Social Security Administration reported on disbursements made to various categories of people benefiting by its program of assistance. A total of 5,970,000 persons drew old-age and survivor benefits in 1953, almost double the figure in 1950 when the program was expanded by Congress. The average monthly payment to a retired worker without dependents was \$49.00; to a retired worker and his aged wife, \$84.75; widowed mothers and two minor children received an average of \$111.00 per month.

Tax contributions to the Social Security fund—by employer and employee—were four billion dollars last year, as against three billion in disbursements and ninety million for administrative expenses. Total assets of the agency's reserve fund on December 31 totaled \$18,800,000,000.

Release of this report coincided with a drive in Congress to bring ten million more persons—farmers, the self-employed and others—under the coverage of the Social Security Act. However, before Congress reaches a decision on this issue, it must decide whether the one-half per cent social security tax increase, which became effective on January 1 of this year, should be postponed until this date in 1955. The increase raised to two per cent each the tax on both employer and employee.

German Veterans

THE WORLD VETERANS FEDERATION, at its fourth general assembly in The Hague, recently voted to admit German veterans to membership. Of the twenty nations represented in this organization, only Israel opposed the admission of the German National Federation of Military Disabled and War Invalids.

United States groups, which were represented at the four-day meeting, are the American Veterans Committee, American Veterans of World War II, Blinded Veterans Association, Disabled American Veterans and Military Order of the Purple Heart.

Queen Juliana of the Netherlands addressed the delegates. "You who individually have been through so much," said the Queen, "who have seen and suffered so much sorrow, you are the ones who are truly qualified for this attempt (to form a more united humanity)."

Redistribution Through Expropriation

THE UNITED FRUIT COMPANY, owned by interests in the United States, has felt the sting of the leftest Guatemalan Government's program of land re-distribution. Approximately 215,000 acres of land owned by the Fruit Company on the Pacific side of the country have been expropriated for distribution. This left the Company with 64,896 acres on the Pacific side. The Government has also ordered expropriation of 173,949 acres of the Company's lands on the Atlantic side, leaving 87,273 acres with the present owners. However, this last step has not been finally approved by President Arbenz. Observers have expressed the view that Guatemala intends eventually to drive out United Fruit.

The U. S. Government has objected to Guatemala's proposal to pay for the expropriated land at its 1921 tax valuation in 25-year agrarian bonds, contending that the valuation is unjust and the bonds of doubtful value.

American Business and Filipino Labor

UNFAIR LABOR PRACTICES by some American businessmen against Filipino workers were sharply criticized in Manila by Richard Deverall, American Federation of Labor representative in the Far East. Large American concerns, he said, could well afford to pay their Filipino workers a decent living wage that would bring vital commodities within their budget, but refuse to do so and keep salaries down to the bare legal minimum—two dollars a day.

Deverall made his charge in an article in the *Sentinel*, Philippine Catholic weekly paper. He said that Filipinos depend on many American commodities, such as canned milk and fish, which retail at above U. S. prices and which their low salaries keep them from obtaining for their families.

"The immense disparity between the thousands of dollars per month made by many Americans here, and the miserable pittance earned by the Filipino workers, gives rise to the growing discontent in the labor field to be seen on all sides in the Philippines," the labor official wrote.

He said that American management should take the lead in establishing a fair and decent wage in the labor field, in order to strengthen democracy and American friendship in the Philippines.

Soviet Tyranny

FROM THE *Oberoesterreichische Nachrichten*, an Austrian newspaper we learn that:

In the satellite countries, which have about 70 million inhabitants (without counting East Germany and the Baltic States), 700,000 people are in prison and 800,000 have no better fate living in barracks behind barbed wire and working in fields and mines. The situation is worse only in Soviet Russia, where the forced labor figure is estimated at approximately 15 million people.

In analyzing these tragic figures, Czechoslovakia leads the satellite countries: 369 prisons with 240,000 to 300,000 prisoners, and 372 forced labor camps with 260,000 to 300,000 people interned. These figures represent approximately four per cent of the total population of 12,500,000. Hungary has the lowest number of prisoners among the satellite states, with 30 to 35 prisons containing 40,000 to 45,000 people, and 50 to 60 forced labor camps with some 35,000 inmates. This represents only 0.8 per cent of the total population. Add to this number about 60,000 persons who were evacuated to localities where they are forced to remain.

Other satellite states fall between the above two extremes. Bulgaria has 76 camps and prisons with 110,000 inmates, about 2 per cent of the population; Rumania has 76 camps and prisons with 500,000 to 600,000 prisoners, or 2.1 per cent of the population; and Albania has 86 camps and prisons with 29,000 inmates, representing 3 per cent of the population.

Price-Fixing in Rubber

TWELVE RUBBER COMPANIES in Canada and the Rubber Association of Canada were fined \$170,000 aggregately last month for fixing prices on rubber goods and restricting competition in the industry. Seven companies and the Association pleaded guilty on November 18 to operating a combine in rubber footwear, while eight companies and the Association pleaded guilty on November 16 to a similar offense in automobile tires and tubes.

Each was fined the maximum of \$10,000 allowed under the criminal code at the time the charges were made. Five companies were fined \$50,000 earlier this year for operating a combine in mechanical rubber products.

Justice W. F. Schroeder who levied the fines called the offense "a cold-blooded and deliberate violation of a law set up to guard the public interest."

HISTORICAL STUDIES AND NOTES

THE BENDER FAMILY, GERMAN PIONEERS OF WESTERN PENNSYLVANIA (1798-1945)

II.

Arrival in Philadelphia: 1798

MR. JOHN JACOB BENDER evidently left Germany for the sole purpose of bettering his economic condition. He plied a lucrative trade and his goods were very much in demand. Yet the wars which made gunsmiths rich, also made them poor by reason of the economic crises which would follow in their wake. Such a crisis was just then plaguing the European people. As a tradesman, Mr. Bender was not land-hungry, like most European emigrants and most native Americans. Eventually, however, he landed on a farm where he had little chance to ply his trade. He had learnt during his sojourn in Philadelphia that farmers at that particular time had the best prospects of economic security.

Mr. Bender evidently experienced difficulty in securing passage to America. Clashes between France and the United States and the Alien and Sedition Laws of our country were sure to hamper communications between Germany and America in 1797 and 1798. Eventually Mr. John Jacob Bender was brought from Hamburg, Germany, on the ship *Columbia* by its captain, Henry Lelar, to Philadelphia, where he arrived on December 19, 1798, with his wife, Elizabeth, and three sons, Emeric, Henry and William, and daughter, Mary Ann. He is listed on the roll of passengers as one of the twenty-eight heads of families.³⁾

Mr. Bender, like most immigrants of his time, entered the United States as a *Redemptioneer*, i.e., an indentured man to be sold upon his arrival as a servant for a term of years in order thereby to pay the shipowner the expense of his transportation. This arrangement was voluntarily entered into by the shipowner and the passenger, and was considered legitimate for over a century. Whenever a ship arrived in Philadelphia or other ports, the bonded passengers were sold by the shipowner at public auction to the highest bidder. The Americans in need of servants flocked to the ports to purchase such indentured help. Parents often sold their children to preserve their liberty.

Old people and widows did not sell well, while healthy parents with healthy children and single young men and woman always found a ready bidder. When one or both parents died on the voyage, the expenses were charged to the survivors of the family. Adults were sold for a period of three to six years, sometimes seven years, and children until they became of age. There was no escape by running off, because the *Redemptioners* was punished by the law in such cases. The shipowners derived enormous profits from the sale of their bonded passengers. In Philadelphia the last sale of *Redemptioners* took place in 1819; the Government had outlawed this traffic in human flesh.

Of John Jacob's family only the boy Emeric and the girl Mary Ann were sold. Evidently Mr. Bender had the money to pay part of the transportation expenses. The boy served six years and the girl ten or twelve. But Mr. Bender had other expenses to pay in addition to the cost of overseas transportation. It took money to travel from his native village to the seaport of Hamburg; to be kept waiting for an opportunity to board a ship, and to feed a family on the sea voyage which lasted several months. It may have been necessary for him to travel to more than one seaport to find passage. At any rate, he was unemployed for a year or more altogether, pending his departure, and had to support a family of six all this time. In later years the cost of ocean passage amounted to only a fourth of the total expense of immigrating from Germany to America.

John Jacob Bender Settles in Cambria Co., Western Pennsylvania, in 1802

After arriving in America, Mr. John Jacob Bender remained in Philadelphia for four years, plying his trade of gunsmith. His business was lucrative, but always subject to the uncertainties of economic conditions. What these meant, he had learnt from his sad experiences in Germany and was to learn again in America, where agriculture provided the surest means of prosperity and commerce was restricted to few persons. Accordingly, the liberal offers of land in Cambria

³⁾ *Pennsylvania Archives, 2nd series*, vol. XVII, Harrisburg, Pa., 1892, page 577.

County, made by Prince Gallitzin, influenced him to give up his business in Philadelphia and to settle in the wilderness of Western Pennsylvania.⁴⁾

Shortly after 1799, Prince Gallitzin traveled to the Allegheny mountains and found that portion which now constitutes Cambria County a perfect wilderness, almost without settlers and habitations. He bought large tracts of land which he sold to prospective settlers at nominal prices upon the condition that they clear the land and cultivate it within a definite period of time. The majority of Prince Gallitzin's settlers were drawn from the German stock of Eastern Pennsylvania. In 1802 John Jacob Bender joined them and helped to turn the wilderness into a garden.

The hardships endured by the settlers of Cambria County during those early years were described in 1840 by Robert L. Johnston of Ebensburg as follows: "The hardships endured by the settlers are almost incredible. Exposed to the inclemency of a long Allegheny winter, against the rigors of which their hastily erected and scantily furnished huts afford a poor protection, their sufferings were sometimes almost beyond endurance. Yet with the most unyielding firmness did these men persevere until they secured for themselves and their posterity the inheritance which the latter at present enjoy. There was nothing that could be dignified with the name of a road by which the settlers might have intercourse with the settlements of the neighboring Huntington County. A miserable Indian path led from the vicinity of where Loretto now stands and intersects the road leading to Frankstown" (Blair County).⁵⁾

Marketing goods and hauling provisions from distant places to their homes were, indeed, toilsome labors for the settlers and very time-consuming. The first grist-mill in Cambria County was built by John Sturm in the Loretto settlement some time after 1790. Mr. Sturm was a Catholic, born May 3, 1756, in eastern Pennsylvania, who moved into Cambria County about 1790, died February 14, 1816, and is buried in the cemetery at Loretto.⁶⁾ It was in this mill the Benders first had their grain processed. In 1824 John Elder built a mill nearer their homesteads.⁷⁾ It took a day on horseback

with the grist to reach a mill twenty miles distant, and another day to carry the milled flour back. Transportation by pack-horses and travel over tortuous pathways was the sole means of trading goods and hauling provision for the Benders up to the year 1814.

Short stretches of highways, constructed for travel by lumbering wagons, were built after March 29, 1787, at which time Acts of the Assembly ordered their construction. But these primitive roads were laid out in parts of the county too distant to be used by the Benders. However, an Act of March 20, 1810, supplemented by another of February 21, 1814, brought the road nearer the Bender settlements. A turnpike road running through Ebensburg was completed about the year 1820. However, the pack-horses could not be dispensed with for many years on the paths connecting with the highway. In 1831 the railroad was begun across the Allegheny Mountains and gave the settlers more convenient means of transportation.

Yet the wild country possessed its compensations; it provided the settlers with fertile land and extensive pastures in a healthy climate. The highlands of the Allegheny Mountains were entirely free from fevers and all malarious diseases. Wild beasts abounded; panthers and wolves would make unpleasant music. On the other hand, game provided welcome and inexpensive meat for the family table, and the sport of hunting brought diversion into the lives of the men. Love of nature exerted its refining influence on all, old and young. These attractions were exceptionally strong in Cambria County with its picturesque scenery. Treading on their own soil made the settlers proud of their farms and forests. The dangers of aggression were more threatening from the savage beasts than from the savage Indians for the simple reason that the rugged country of the Alleghenies was not to the liking of the Indians; in fact, there was only one Indian settlement found in the whole county. Accordingly travel over the mountains and through the vast forests was quite free from attacks of Indians even in the early years of settlement.

Mr. John Jacob Bender cast in his lot with the settlers of Prince Gallitzin's colony which, during the lifetime of the Prince, extended to seven townships and six villages. He settled on a farm in the vicinity of Loretto in Susquehanna Township, leading a rather uneventful life with his family in

⁴⁾ Wirtner, *Benedictines*, p. 16.

⁵⁾ Robert L. Johnston, *History of Cambria County*, Pa. in Egle's *History of Pennsylvania*. Harrisburg, Pa., 1876, p. 468.

⁶⁾ Kitell, *Souvenir*, p. 197.

⁷⁾ Witner, *Benedictines*, p. 18.

the primeval forest. In 1810 there were living on the 670 square miles of Cambria County no more than 2,117 people, i.e., 200 acres to one person. In 1840 the population had increased by 55 per cent to 3,287 souls, i.e., 130 acres to one person. Naturally there was little communication with neighbors, and what there was of it was mostly confined to Sundays and feast days, occasions when neighbors met on the premises of the St. Michael's Church in Loretto. Apparently Mr. Bender lived a happy life in the wilds of Cambria County. He lived and worked on his first and last farm for twenty-six years, never changing his habitation—an exceptional example of stability at a time when so many farmers were found roaming from one place to another in search of more suitable habitations.

Certainly in the wilds of Cambria County there was little chance for Mr. Bender to ply his trade of gunsmith. Yet there were always some demands for guns on the part of the hunters. We know that Mr. Bender took his tools with him to Cambria County and was thus able to supply the demand for weapons on the easiest terms. Unfortunately, no particulars have come down to us in that regard. The family tradition credits Mr. Bender with making a clock for his own use. We may reasonably assume that he did similar work, mostly repair work, for other settlers. In this way his mechanical skill stood him in good stead. In the pioneer days locks were in greater demand than were clocks, not so much to keep out thieves as to prevent damage by wild beasts. On January

29, 1835, Father Lemke stated that "he is willing to bet that in the town of Ebensburg not five doors are to be found which can be locked." That was seven years after the gun-and-locksmith, John Jacob Bender, had died and had not found a successor in his family who was to continue his work. The mechanical work John Jacob Bender did in Cambria County was not paid for so much in hard money as in creating a feeling of good fellowship.

The name of the mechanical genius, John Jacob Bender, was on the lips of all who needed his services for repairing implements or installing pieces of mechanism on the farm. His death naturally created a great void. There were surely a number of blacksmiths in the county, but we doubt that there was another who possessed the skill for finer mechanical work which Mr. Bender displayed. The family tradition inclines to the belief that the clock made by John Jacob Bender is the first work of its kind in Western Pennsylvania. That may be true. In the same way we may believe that John Jacob Bender may have made other pieces of mechanical work for the first time in Cambria County which were needed for cutting down trees and for the cultivation of the soil. Since his mechanical genius was not transmitted in his family, none of his descendants saw a reason for keeping some pieces of his workmanship which would have been the more valuable as historic relics in greater proportion to the difficulties experienced in producing them.

(To be concluded)

REV. JOHN LENHART, O.F.M. Cap.

Book Reviews

Received for Review

The New Testament of Our Lord and Savior Jesus Christ. Translated from The Latin Vulgate. Edited by Catholic Scholars under the Patronage of the Episcopal Committee of the Confraternity of Christian Doctrine. Catechetical Guild Educational Society, St. Paul. 50 cents.

Boulding, Kenneth E.: *The Organizational Revolution*. Harper & Bros., N. Y., N. Y. \$3.50.

Reviews

Mathias, Most Rev. Louis, S.D.B., D.D. *Catholic Action, Theory and Practice*. Huxley Press, Madras. 1952. 246 pages.

TWO QUESTIONS that every book review should answer (but which some of them don't) are: 1) Is the book in question a good book? 2) Is it worth reading? The answer to the second question need not be the same as the first.

About the book *Catholic Action*, written by the Archbishop of Madras, it can be said emphatically

that it is a good book. It can be said just as emphatically that it is worth reading and should be read by everyone taking a leading part in Catholic Action or preparing to do, that is to say by all parish clergy, by priests giving lay retreats, by seminarians, and by leaders of the laity. The book has now been out something over eighteen months. It would be interesting to know how many copies of it have been sold.

The book is divided into three parts: 1. The Nature of Catholic Action; 2. The Organization of Catholic Action; 3. Catholic Action in Practice. The author, like any good philosopher or theologian, begins by defining his terms, telling us what Catholic Action is and what it is not. He first quotes the brief definition of Pius XI: "The participation of the laity in the apostolate of the Hierarchy constitutes what is known today as Catholic Action."

The author then quotes a seemingly exhaustive number of pronouncements from the Popes, from Bl. Pius X on, expanding meanwhile the definition of Pius XI until he arrives at the following complete and concrete formulation: "Catholic Action is a properly and lawfully organized body instituted by the Church, mobilizing all lay Catholics of good will of every age and state of life and of both sexes, who place themselves entirely and unreservedly under the direction of the Bishops, in order that they may assist in the apostolic mission of the Church, supplementing and complementing the work of the clergy by prayer, work and general devotedness for the restoration of the Kingdom of Christ in the individual, family, and society, above and beyond all party politics."

Part II of the book emphasises the point that Catholic Action must be an organized effort. It also gives a comprehensive survey of Catholic Action as it has been attempted in the United States and in the various countries of Europe. The question of how study circles or clubs may be most successfully conducted is discussed at great length.

Part III considers the matter of what will be the most practical way of organizing for Catholic Action in various places and under various circumstances. The author again stresses the fact that Catholic Action must always be under the direction of the clergy, although it must have its lay leaders who are responsible for the success of its program.

This reviewer does not know what other books have been written about Catholic Action. But he is of the opinion that the book of Archbishop Mathias might well become the *opus classicum* on the subject.

Incidentally, the book deserves a better binding and more attractive format than it has.

REV. CORNELIUS CAPLES, O.S.B.
St. Benedict's Abbey
Atchison, Kansas

Dame, treated the educational world to a volume for which the chaos of educational thought and practice had long cried out. His *Pivotal Problems of Education* will remain a work no educator's bookshelf can do without.

Now, Father Cunningham has returned with a new volume which brings into sharp focus certain major problems of higher education in our day, particularly as they pertain to the Catholic liberal arts college. In this area his *General Education and the Liberal College* is no less clear and concise, no less straightforward, and certainly no less urgent.

Higher education has suffered considerably by a gradual but certain debasement of standards, by a watering down of curricula to serve the average and by its accent upon learning to make a living as opposed to the higher objective of learning to live.

Against such tendencies the Catholic liberal arts college must fortify itself, no less than the secular institutions, and whenever necessary must mend its academic fences. Father Cunningham is convinced of this. In fact, his book was written as one answer to the challenge of a non-Catholic educator of renown, Dr. Robert Maynard Hutchins, who in 1937 accused Catholic education of not being Catholic enough, and who boldly defied Catholic educators to prove that their graduates were more proficient in the liberal arts than those of the secular colleges, in spite of the Church's long intellectual tradition.

To bring about the reforms he believes necessary, Father Cunningham, after stressing the Catholic aim of educating the whole man and the need for certain courses, like philosophy, offers specific suggestions in the way of curriculum-building which at first sight appear even radical, or at least astonishingly new. A critical analysis of present educational practices, however, in a general world atmosphere of shallow thought and warped emphasis, urges one to give him more than a casual hearing.

The author's greatest stress is upon the perennial problem of integration. Here he would do his most serious work beginning with an attack on Freshman English, the most important of the tool courses, so frequently the subject of faculty and administrative discussion. In his plan, English in the freshman year must no longer be dominated by the literary tradition of the old course coming here from England. Rather, it must become an integrated course bringing back to the curriculum the three disciplines of the trivium, logic, grammar and rhetoric, so that at the very start the student "can be made capable of logical thought, straightforward expression and effective discourse."

Integrated courses are found necessary in other fields, too, such as the natural sciences; but in none is it so vital as in the social sciences and theology. Here the author would make a radical departure from present practice, introducing a course in "World Civilization and Christian Culture," a combination of the humanistic or social sciences with theology, extending through the freshman and sophomore years. This, the author believes, will put theology where it belongs as the heart of the social

Cunningham, William F., C.S.C., Ph.D. *General Education and the Liberal College*. B. Herder Book Co., St. Louis, 1953. 278 pages. \$4.00.

Back in 1940 Father William F. Cunningham, Professor of Education at the University of Notre

sciences and would more adequately present the Church's social doctrine. If such a change in the Catholic college curriculum would contribute to the greater and more efficient participation of the laity in the apostolate of the hierarchy, as the author hopes, no time should be lost in correcting present-day weaknesses. Where, if not to the Catholic college, can we look for our lay leadership of the future?

To keep our Catholic colleges essentially liberal or general, it is necessary to cease, wherever possible, to provide specialization at the under-graduate level. The "major" introduced some years ago to provide a field of concentration must no longer be carried to the extreme of specialized professional training in the upper two years, if the objectives of liberal education are to be achieved. This is the conviction of the author, who agrees with the report of the President's Commission on Higher Education for American Democracy when it states that "the specialist himself will be more effective if he can see the smaller problems of his special concern in relation to larger issues and values."

Stumbling blocks to success in the reform of liberal education exist, of course. One of them is the credit system, "the great incubus oppressing the high school as well as the college. . . ." This should be removed, in the author's view, as it was at the University of Chicago; but at present too many obstacles stand in the way. To remedy the situation for the present, however, Father Cunningham would provide the beginnings of a gradual transition by making the credit system function, not as an index to accomplishment, but as a means of admission to comprehensive examinations upon which to determine the success or failure of the student and his right to advancement and final graduation.

It would appear from the foregoing that *General Education and the Liberal College* is a work prepared solely for the professional educator. This is by no means true. For parents and others, upon whom rests the responsibility of guiding young people in the all-important task of selecting a college for their educational advancement, it will provide an interesting and illuminating look back stage educationally. It will give the answer, moreover, to those Catholic parents and counsellors who still insist upon the utilitarian purposes of college education, forgetful that life's main purpose is living well according to the designs of its Divine Author.

RICHARD F. HEMMERLEIN, M.S.
LeMoyne College
Syracuse, New York

Houck, Rev. Frederick A. *Our Palace Wonderful or Man's Place in Visible Creation*. Society of Saint Paul Monastery, Canfield, Ohio. 1953. 154 p. \$2.00.

Wonder is akin to worship, and he who awakens the spirit of wonder in our bored and blazé generation puts it on the path of prayer. This difficult feat has been skillfully undertaken in Fr. Houck's concentrated book. It is a cry of *O altitudo* attuned to

modern ears. In reading it, indifferent Catholics will feel themselves "bound by the grass again to God." The agnostic may not be converted by it, but he will at least be made to feel that his position is unscientific, that his doubt rests on doubtful evidence. To fervent Catholics it will act as a tonic and reawaken their awareness of the tremendous privilege bestowed on them by the Faith.

The book passes systematically from the examination of false theories on the origin of the universe—"our Palace Wonderful"—to trace the footsteps of the Creator in the mineral and vegetable kingdoms with their culmination and clew in man. The author supports his arguments with copious illustrations from the telescope and the microscope. He has not been equally happy in his selection of poems to illustrate his points. With so many apposite and beautiful examples to choose from in the poetry of Francis Thompson and Alice Meynell, it is disappointing to find the work marred by such jingles as:

"God might have bade the earth bring forth
Enough for great and small,
The oak tree and the cedar tree,
Without a flower at all.
We might have had enough, enough
For every want of ours,
For luxury, medicine, and toil,
And yet have had no flowers."

We have had enough, enough of the fervent but uninspired poetess!

In his examination of the evidence for life in other worlds the author might have quoted the very apt and strikingly beautiful poem by Alice Meynell, *Christ in the Universe*. Her exquisite sonnet, *To a Daisy*, would, we believe, be more flawless in rhyme and reason than the tottering lines of the obscure H. Smith. From the rich and abounding treasure-house of Thompson's poetry the author might have chosen a copious selection of gems to adorn his work. The magnificent *Anthem of Earth*, for instance, might be said to be a musical complement of *Our Palace Wonderful*. With such appropriate organ music to choose from, it is distressing to find so uplifting a work spoiled by such tin-whistle pipings as:

"Yet, Who but God Who arched the skies
Aur pours the day-spring's lively flood,
Wondrous alike in all He tries,
Could rear the daisy's purple bud?
Mould its green cup, its wiry stem. . ?"

Apart from these blemishes, which could be removed without destroying the unity of the book while enhancing its worth, this work, which is a masterpiece of the publisher's art, should help us pray with deeper earnestness and realization of the goodly palace we inherit. *Domine, dilexi decorem domus tuae.*

BEDA HERBERT, M.A.
Dublin, Eire

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

C. V. DECLARATION OF PRINCIPLES

TOWARD THE END of last year the Central Bureau published for free distribution the *Declaration of Principles* adopted by the Central Verein at its last national convention. The *Declaration* comprises analytical statements on twelve subjects of current interest so arranged as to form a neat pamphlet of thirty-two pages. Secretaries of all affiliated societies received a sample copy of the *Declaration* which was accompanied by the following letter from the director of the Central Bureau:

Dear Mr. Secretary:

On May 14, 1953, Pope Pius XII delivered an address to the Italian Catholic Workers' Association to mark the 62nd anniversary of the famous encyclical *Rerum Novarum* of Pope Leo XIII. In the course of his address, His Holiness made the following provocative statement:

"Certain Catholics, promoters of a new social order, are in error when they maintain that *social* reform must come first of all and that afterwards care will be taken of the *religious* and *moral* life of the individual and of society. The first cannot be separated from the second, because this world cannot be disjoined from the other, nor can man, who is a living whole, be broken up into two parts."

Very appropriately, therefore, did the Catholic Central Verein at its 98th convention in San Antonio last July

draft its annual *Declaration of Principles* with emphasis on *personal moral reform*. As you will note from the enclosed copy, the various statements follow the general pattern of the Ten Commandments and are of vital importance to our country today. Will you, therefore, help us to get a copy of this pamphlet into the hands of every one of our members. The Central Bureau will gladly send you free of cost any number of copies. Please let us hear from you soon.

May I also suggest in passing that these statements contain splendid material for lectures at your monthly meetings or days of recollection.

With prayerful wishes for a Blessed New Year, I remain

Sincerely yours,

REV. VICTOR T. SUREN
Director, Central Bureau

December 30, 1953

The Central Verein has never underestimated the power of ideas. It has long ago subscribed to the belief that world movements, whether good or bad, are always inspired by ideas which subsequently mold the courses of men's actions. A false philosophy of life has much to do with the pattern of human conduct, especially in relation to communities and nations.

As a rule, the CV *Declarations of Principles* are concerned with social subjects. However, in view of the fact that social reform must be accompanied by moral

reform, without which the former is doomed to sterile results, the Verein's official *Declaration* this year is concerned almost entirely with moral problems. Since such subjects for obvious reasons are of primary interest to priests, we urge CV members to bring this year's *Declaration* to the attention of members of the clergy, particularly our spiritual directors. This publication bears the *Imprimatur* of Archbishop Joseph E. Ritter of St. Louis.

Dates of 1954 CV Convention *August 7-11*

EARLY IN DECEMBER members of the Connecticut Branch of the CV received word from Archbishop Henry J. O'Brien of Hartford, approving the dates for the 1954 national convention. The annual conclave will be held in New Haven from Saturday, August 7, to Wednesday, August 11.

Archbishop O'Brien has been very gracious in extending to the Verein and the National Catholic Women's Union the invitation to come to his Archdiocese for their annual meetings. His Excellency has also generously promised to celebrate the Solemn Pontifical Mass which will open the conventions.

The chairmen and co-chairmen of the various convention committees have been appointed. They are as follows: Arrangements—Charles F. Reinhard of Hamden and Mrs. Charles Wollschlager of Waterbury, with Rev. Joseph P. Rewinkel of New Britain as honorary chairman; Finance—Albert A. Dobie of Hamden and Mrs. O. Perkins of Wallingford; Registration—Mrs. Leonard Misbach of Hamden and Mr. Bernard Kohler of New Haven; Hotel—Mr. Francis Siefen of New Haven and Mrs. E. K. Brown of Torrington; Reception—Joseph Schmitt of New Haven and Mrs. John Mullally of New Haven, with Rev. Raymond Mulready of New Haven as Honorary Chairman; Program—Miss Emilie Zernitz of New Haven and Anton Doerr of New Haven; Badge—Larry Laskoski of Meriden and Mrs. Helen Lemke of Meriden; Banquet—Charles Wollschlager of Waterbury and Mrs. Charles Reinhard of Hamden; Publicity and Printing—Karl F. Derbacher of New Haven and Miss Anna Ryan of Meriden; Transportation—Frank M. Hauser of New Haven and Miss Louise Rausch of New Haven; Youth—Miss Gertrude Wollschlager of Waterbury and Miss Barbara Dobie of New Haven; Mission Exhibit—Mrs. Frank Kolakowski of New Haven and Mrs. Martha Rival of New Britain.

The secretary of the General Arrangements Committee is Miss Martina Rival of New Britain and the treasurer is Andrew Fersko, also of New Britain.

Tentative plans are now under consideration for an organized pilgrimage to the National Shrine of our Blessed Mother in Washington, D. C., in connection with the 1954 CV convention in New Haven, Connecticut, August 7-11. Detailed information will be published in *SJR* as soon as progress in the planning warrants.

Some Implications of Catholic Fraternalism

IN THE LEAD ARTICLE of the January issue of its official organ, the Supreme Council of the Western Catholic Union calls the attention of members of its organization to the caption of its new certificate forms. Some very timely observations are made on the duty of members to participate in the affairs and activities of their fraternal society. Since these observations are universally warranted and apply to fraternal societies generally, we herewith reproduce the article from the *WCU Record*. It states:

Immediately following the legal corporate name (on the new certificate forms) is the designation "A Fraternal Benefit Society." This term has a definite significance in legal parlance. The Illinois Insurance Code defines a Fraternal Benefit Society as follows:

"Every corporation, society, order, lodge or voluntary association, without capital stock, formed, organized or carried on solely for the benefit of its members and their beneficiaries, and not for profit, having a lodge system with ritualistic form of work and a representative form of government, and which makes provision for the payment of benefits in accordance with this article, is hereby declared to be a Fraternal Benefit Society. The word 'Society' as used in this article shall mean all such fraternal benefit societies."

Particular attention is called to the requirement of "Having a lodge system with ritualistic form of work and a representative form of government."

A member of a fraternal benefit society enjoys substantial privileges; among them are freedom from taxation on insurance premiums and exemptions of the proceeds of his insurance contract from execution against the member as well as the beneficiary. The law favors fraternal societies because it recognizes the social, educational and moral values inherent in them.

But do all members of such societies realize and appreciate their advantages? How about the member who, although well able to do so, fails to make his appearance at the meetings of his branch! He may offer all manner of excuses for his remissness, and may allow any other activity that presents itself to entice him away. Again, he may assert that meetings are perfunctory and dull, that he craves diversion and amusement. To such a one we say that, if a meeting is not lively, isn't it so precisely because so many, like himself, remain away, and prefer to invest their time and money in some commercialized form of so-called entertainment, which often proves a fraud and a disappointment, and at times something worse?

The Catholic society is especially adapted to the fulfillment of the purposes of Fraternity. The word means brotherly love, that which Our Savior enjoined as the second great commandment, embracing in essence all the others except the first. How are you going to love your neighbor unless you know him? In your Western Catholic Union assembly you meet him and know him, and have the opportunity to create and promote those true values founded in human relationship.

If meetings are dull, perhaps they are so because you are not there often enough to enliven them. Perhaps you are the very one who possesses the faculty of leadership to enkindle the fire of enthusiasm. So, stop hiding your light under a bushel. Come forth from your retreat into the light of day and give of your talents and abilities to the great cause of Catholic Fraternity in the Western Catholic Union.

Will you, please!

Connecticut Branch Meets

THE WINTER QUARTERLY MEETING of the Connecticut Branch of the CV was held on December 13 at the Good Will Social Club in Hartford under the sponsorship of St. Stephen's Society. Roll call showed delegates present from affiliated societies in Hartford, Meriden, New Britain, New Haven and Waterbury.

Since the Connecticut Branch will be host to the 1954 CV Convention, most of the meeting's discussion was concerned with this subject. Mr. Charles Reinhard, chairman of the Arrangements Committee, reported on the progress made thus far. Convention financing was discussed by Mr. Albert A. Dobie, chairman of the Finance Committee. He estimated that the convention costs would be met if each affiliated society made a contribution of \$3.00 per member. A benefit social, reported on by Mr. Michael Fersko, netted \$787.35 which was placed in the convention fund.

Before adjournment the usual "penny" collection was taken up. The delegates contributed the sum of \$3.50 which was sent to the Central Bureau for the missions.

Prayer Leaflet for the Year of Mary

THE CENTRAL BUREAU has published a special leaflet to help Catholics more fittingly observe the Jubilee Year proclaimed in honor of our Blessed Mother. The leaflet identifies its purpose with a picture of the Immaculate Virgin as a frontispiece. Inside the folder in very readable type is the special prayer for the Year of Mary composed by His Holiness, Pope Pius XII. Rounding out the leaflet on the back cover is a chronology of important dates, titled Mary's Century, in which are listed the more outstanding apparitions of the Blessed Virgin in the past one hundred years and certain Papal pronouncements relating to her cult, issued during the same period.

The Central Bureau is prepared to distribute these attractive leaflets free of charge in large or small lots. We ask members of the CV to contact their pastors and make known to them our offer. The Central Verein was founded during "Mary's Century"—one year after the promulgation of the dogma of the Immaculate Conception in 1854. We must do our part in the world tribute now being paid the Blessed Virgin. Our prayer leaflet for the Year of Mary represents a humble effort on the part of the Central Bureau to do just that.

Dr. Kenkel's Anniversary

FEBRUARY 16 WILL MARK the second anniversary of the death of Dr. Frederick P. Kenkel, illustrious founder of the Central Bureau and its director for forty-four years. An anniversary Mass of Requiem will be offered for Dr. Kenkel in the chapel of the St. Elizabeth Settlement, an institution also founded by the deceased. The staffs of the Central Bureau and the Settlement, as well as members of the Board of Directors of the latter institution, will attend the Mass.

How far and wide had gone the name and fame of our beloved director is evidenced by the fact that letters still come to the Central Bureau addressed to him. Only recently a seminary professor in Germany wrote to Dr. Kenkel, obviously unaware of the latter's decease, asking for a book on social economy. It is not unusual for us to receive such letters from missionaries in the remotest parts of the world. When apprized of the fact of Dr. Kenkel's passing, these missionaries usually respond with a heart-warming tribute of praise to their former benefactor. One could hardly guess that these bonds of cordial friendship were forged only through the means of correspondence without personal contact. But such is the power of Christian Charity when practiced as it should be. And Dr. Kenkel was such an eminent exponent of this queenly virtue.

Then there are those still attracted to the Central Bureau by that renowned Kenkel scholarship. During his lifetime, wise men came from the East and the West to seek wisdom and counsel at his lips, as he labored so quietly and effectively in his little study on the second floor of the Central Bureau building. They still continue to come, perhaps in diminished numbers, but come they do. They come to draw from the storehouse of knowledge and information garnered by Dr. Kenkel through decades of painstaking and scholarly research. For such are the famed libraries and reference files housed at the Central Bureau.

It is by no figment of the imagination that we, who are now engaged in continuing the Bureau's unique mission, feel that the spirit of our illustrious leader lingers among us. The personality and genius of Dr. Kenkel is projected into this institution which is his unique creation and bears ineffably the imprint of his strong character. Whenever and wherever the subject of Catholic lay leadership is discussed, the name of Dr. F. P. Kenkel must be included in the category of those who rank as pre-eminent. That history will so esteem him we cannot doubt.

In token of love and respect for our great leader, affiliated societies and Branches of the Central Verein will observe the anniversary of Dr. Kenkel's death in a fitting manner. It was our rare advantage to have had him to inspire and guide us in our efforts. May we never prove ourselves unworthy of such a blessing.

Christmas Appeal Response

THE ANNUAL APPEAL for financial assistance sent out by the Central Bureau shortly before Christmas has again met with encouraging results. Thus far, a total of \$2,441.50 has been contributed by 319 individuals and societies who have answered the appeal. This compares favorably with the responses of previous years.

Beatification of Pope Pius IX

IN THE LECTURE HALL at the Central Bureau is a large portrait of Pope Pius IX. It was during the pontificate of this saintly Pope that the Central Verein was founded at Baltimore in 1855.

Inasmuch as it was Pius IX who inaugurated the modern Age of Mary with the definition of her Immaculate Conception, authoritative sources in the Vatican have announced that the cause of his beatification will be considered during this Jubilee Year commemorative of the centenary of the definition. All Catholics have received this announcement with great joy. Their love for the Blessed Mother endears them in a special way to her great champion in the Apostolic See. It is only fitting, therefore, that we combine with our special devotion to the Mother of God during this year prayers for the beatification of Pope Pius IX.

Members of the Central Verein have an added interest in this beatification process. Our reason has already been stated. We will await the divinely inspired action of Holy Mother Church with an attitude of devout hopefulness.

Miscellany

THE CATHOLIC STATE LEAGUE of Texas sent out its annual appeal for contributions to the Central Bureau Assistance Fund immediately after Christmas. The letter of Mr. Frank C. Gittinger, chairman of the League's Assistance Fund Committee, expressed his desire to be placed on the "preferred list" for donations. Last year the Texas Branch of the CV almost doubled its quota of \$450.00.

In a letter to all members of the Maryland Branch, Rev. Joseph J. Schagemann, C.S.S.R., urged that at monthly meetings "some points in the *Social Justice Review* of the preceding month be read. This practice will create interest and will make our meetings worthwhile." He suggested that two or three men might subscribe to *SJR* jointly, thus reducing the cost of a subscription for each of them. Fr. Schagemann has always been staunch promoter of the CV, never overlooking an opportunity to help the cause.

In the previous issue of *SJR* we ran an article contributed by Dr. B. N. Lies, president of the Catholic Union of Kansas. Dr. Lies wrote on the connection between modern false Humanism and materialistic Communism. His article drew praise from some of our readers.

Central Bureau Notes

ON JANUARY 6, Rev. Vincent F. Holden of the Paulist Fathers in New York visited the Central Bureau in quest of information on Fr. Isaac Hecker, founder of the Paulist Community. Much to his purpose, Fr. Holden found in the C.B. reference files an important letter addressed by Abbé Maignen to Rev. J. F. Meifusz, later pastor of St. Dominic's Church in Breese, Illinois. The letter, written in the French language in 1904, was photostated for Fr. Holden. Abbé Maignen was the author of a French work on Hecker titled *Peré Hecker, est-il un Saint?* and various articles on Americanism.

Every Monday night from 7:30 to 9:30, the Bureau is alive with activity. Five classes in English are in session for the benefit of former displaced persons and expellees. The classes are conducted by members of the Young Ladies District League, a branch of the National Catholic Women's Union.

One of the great missionaries among the Indians in the Central West was the famous Pere De Smet, S.J. His life and work are currently being studied preparatory to a biography. The study is being made by Rev. W. L. Davis, S.J., of Gonzaga University, Spokane, Washington. Fr. Davis was very pleased when, upon his visit to the Central Bureau on January 11, he found several articles of importance in our files which had been clipped from old publications. Of particular interest to our Reverend visitor was a clipping from the September 8, 1872, issue of *Herold des Glaubens*.

Life Member Passes

ON JANUARY 5, Bernard L. Barhorst was called from this life by Almighty God. He had been a Life Member of the Central Verein since the 1952 convention in St. Louis. However, he had been active in Verein affairs in the State of Missouri for many years.

As a member of St. Andrew Parish in Lemay, Mr. Barhorst came under the influence of the far-sighted and energetic Fr. Albert Mayer, late spiritual director of the NCWU and member of the CV Social Action Committee. Having abilities in banking, Mr. Barhorst took a very special interest in the parish credit union movement. It is significant that the first credit union in Missouri was established in St. Andrew's, his home parish. For many years he served as credit union consultant to the Central Bureau. Although illness several years ago necessitated Mr. Barhorst's withdrawal from Verein activities, he retained a lively interest in the organization to the very time of his death.

The Solemn Mass of Requiem at the obsequies was celebrated by the present pastor of St. Andrew's, Rev. Herbert Melies. Members of the Catholic Union of Missouri served as honorary pall-bearers. Fr. Surer assisted at the Mass of Requiem in the sanctuary. (R.I.P.)

Keyser, Wis., \$10; Wm. Gerlach, Minn., \$10; W. D. Jochems, Kans., \$10; Jos. B. Schuermann, Mo., \$2; Rt. Rev. John Neumann, Ill., \$10; Rt. Rev. Msgr. A. Stumpf, Mo., \$5; Laura Schilling, N. Y., \$10; Most Rev. John Noll, D.D., Ind., \$25; El. C. Lindenschmidt, Ind., \$5; Jos. Kessler, Mo., \$5; Val J. Peter, Neb., \$5; Rt. Rev. J. N. Wachter, Pa., \$10; John A. Suellentrop, Kans., \$15; Rev. Ray Weis, Mo., \$5; Emil Fisher, Kans., \$10; Rt. Rev. F. J. Sprende, Mo., \$10; Rev. F. Frommherz, Ohio, \$5; Rev. Damian Wewers, O.S.B., Tex., \$1; Ed. Kuyath, Mo., \$1; Rev. E. J. Fallert, Mo., \$5; Rev. John Godfrey, Mo., \$2; Charles Stelzer, Me., \$5; Rev. James Foley, O.S.B., Ark., \$10; Theo. J. Vollmer, Ind., \$2; Miss Adeline Hauser, Conn., \$2; Rev. Chas. Fehrenbach, C.S.S.R., Pa., \$1; Rev. George Regenfass, Wis., \$2.50; Rev. J. M. Louis, Mich., \$2; Rt. Rev. M. M. Hoffman, Ia., \$10; Rev. C. F. Moosmann, Pa., \$10; Rt. Rev. Henry Kaufmann, Mich., \$10; Most Rev. John Cody, D.D., Mo., \$10; Charles Schweickert, Ill., \$2; Br. 1150 C. K. of A., Brinkley, Ark., \$2.50; G. H. Kenkel, Ark., \$5; Rev. Ed Varble, Ohio, \$5; Thecla Doniat, Ill., \$2; Rev. Leo Byrne, Mo., \$10; Rev. I. J. Bell, Mo., \$1; Holy Family Fathers, St. Louis, \$5; N. N., Mo., \$25; Marie Fellenz, Md., \$10; Rev. Jos. Bartelme, Wis., \$5; Rev. Justin Sion, O.S.B., Kans., \$2; Jos. Steiner, Mo., \$2; Jos Matt, Minn., \$5; Mrs. B. J. Hartmann, Tex., \$1; Rev. Jos. DePalma, S.C.J., Wis., \$5; Rev. W. A. Koenig, Pa., \$10; August Rechner, Ill., \$5; N. N., Ill., \$1; Rev. Lorenz Reith, Kans., \$3; Franz Mueller, Minn., \$5; Wm. Houck, Ohio, \$10; Edw. Gillis, Wis., \$1; Rev. Wm. Busch, Minn., \$10; A. W. Neuwoehner, Ia., \$10; Very Rev. Dean Jos. Hensbach, S. D., \$3; NCWU of Essex Co., N. J., \$5; Archdiocese of St. Louis, \$100; A. L. Schemel, N. Y., \$6; Miss Va. Herre, Mo., \$5; W. J. Mersinger, Mo., \$10; Rich. Boehle, Sr., Ill., \$3; CWU of Beaver Falls, Pa., \$5; Rev. J. E. Beller, N. Y., \$1; R. B. Hoerr, Mo., \$2; H. B. Dielmann, Tex., \$10; Theresa Binder, Pa., \$2; Leo Kramer, Mich., \$5; Rev. Rupert Metzler, Ky., \$10; Rev. W. L. Charleville, S.J., Mo., \$10; Rev. J. W. Baker, Mo., \$5; St. Anne's Sodality, Mo., \$5; Ben Barhorst, Mo., \$10; Magdalene Schenard, N. Y., \$3; Peter Geissler, N. Y., \$5; Juliana Scheppers, Mo., \$1; Jos. Kilzer, N. D., \$25; P. J. Seefeld, N. D., \$1; John Pack, Wis., \$1; J. F. Suellentrop, Kans., \$10; Rev. John Manion, Mo., \$5; Most Rev. J. M. Mueller, D.D., Ia., \$25; Rev. Emil Komora, N. Y., \$1; C. J. Suellentrop, Kans., \$10; B. N. Lies, Kans., \$25; Our Lady of Hungary Church, Northampton, Pa., \$10; Rev. J. F. May, Pa., \$10; Most Rev. Jules Jeanmard, D.D., La., \$10; Rt. Rev. P. J. Schnetzer, Tex., \$5; Wm. B. Riley, Mo., \$2; Cath. Men's Assn., Racine, Wis., \$25; Jos. Arnold, Cal., \$5; J. A. Dockendorff, Ill., \$10; Mr. and Mrs. Wm Ott, Ill., \$5; Rt. Rev. Cuthbert Goeb, O.S.B., N. D., \$5; Holy Redeemer Holy Name Soc., Clarksville, Ark., \$1; F. A. Kueppers, Minn., \$5; Rev. J. Meyers, Minn., \$10; Miss Elsie Stackman, Conn., \$1; A. B. Kenkel, Md., \$5; Rev. Chas. Epstein, Ill., \$2; Rt. Rev. John Sprengel, Ill., \$10; Paul Hoegen, Mo., \$2; Mrs. A. Huelsing, Mo., \$1; Mrs. Gertrude Wandell, Ill., \$5; Most Rev. Wm. Mulloy, D.D., Ky., \$25; St. Louis Register, St. Louis, \$25; Rev. Jos. Bremerich, Mo., \$5; R. F. Reschke, N. Y., \$5; C. P. Michels, Mo., \$5; H. J. Jacobsmeier, Mo., \$10; Mrs. Waider, Cal., \$1; St. Francis de Sales Benev. Soc., St. Louis, \$25; R. F. Hemmerlein, N. Y., \$5; Rev. J. F. Eiringer, Ohio, \$10; Rt. Rev. Jos. A. Vogelweid, Mo., \$10; Rev. F. G. Engler, Pa., \$5; Mrs. August Lutz, N. Y., \$1.50; Rt. Rev. A. T. Strauss, Mo., \$10; Rt. Rev. F. H. Dieckmann, Mo., \$15; Rev. J. P. Rewinkel, Conn., \$5; Matthias Weiden, N. Y., \$50; H. P. Ross, Mo., \$2; Miss A. O'Neill, Mo., \$2; Christian Mothers Soc., Cottleville, Mo., \$2; A. J. Mattli, Mo., \$1; Walter Stay, Mo., \$5; Nick Schumacher, Ia., \$5; J. A. Becker, Pa., \$1; Miss Rose Seitz, Ill., \$5; Rev. Fabian Sexton, O.S.B., Ida., \$1; Peter Wenzel, Kans., \$5; Mrs. Theresa Mader, Pa., \$1; Marion Taylor, Pa., \$5; R. A. Steger, Mo., \$1; Mrs. Frank Mitter, N. Y., \$1; C. J. Furrer, Mo., \$25; Mr. and Mrs. Ed Roberts, Mo., \$2; J. J. Gramling, Wis.,

\$5; H. J. Kohnen, Mo., \$2; St. Louis & Cty. District League, Mo., \$10; Charles Bauer, Pa., \$2; J. L. Steibugler, N. Y., \$5; Rev. Francis Buechler, N. Y., \$1; Mrs. E. A. Stoessel, Mo., \$2; Mrs. M. Lahm, Mo., \$2; St. Mary Hospital Jeff. City, Mo., \$10; F. X. Mangol, Ill., \$10; Rev. Paul Kersgieter, Mo., \$5; Rev. H. Mising, C.S.S.R., Pa., \$10; John Eibeck, Pa., \$5; The J. Uttenweiler, Conn., \$2.50; St. Boniface Frat. Third Order, San Francisco, Cal., \$10; Frieda Felde, Cal., \$5; St. Ann's Sod., St. Liborious Parish, St. Louis, \$10; Rev. E. W. Byron, Minn., \$5; J. H. Gervais, N. Y., \$25; R. J. Herrmann, Wis., \$5; Wm. Griebel, Md., \$2; Rt. Rev. J. R. Herrman, Kans., \$22.50; Rev. P. Frenkowski, Pa., \$5; Sr. Anna, O.S.B., Ida., \$1; Rt. Rev. T. F. Connors, N. Y., \$5; Andrew Plass, Wis., \$5; Rev. R. B. Washington, Va., \$10; J. L. Frey, N. Y., \$5; Frank Holzner, Va., \$2; John Schmitt, Mo., \$3; Elizabeth Schuette, Ill., \$10; Barney Maier, Ill., \$2; Te Rose, Mo., \$2; S. F. Stuve, Mo., \$2; CWU of Brooklyn, N. Y., \$20; Holy Trinity Soc., Syracuse, N. Y., \$1; Rev. J. J. Brogger, O.F.M., Ohio, \$1; Max Leutermann, Wis., \$5; Miss Margaret Wisman, Ill., \$5; St. Francis de Sales Christian Mothers Soc., St. Louis, \$25; Clarence Schumacher, Pa., \$3; Br. 12 C. K. of St. George, Carnegie, Pa., \$1; Blonigen Sisters, Minn., \$10; Mrs. F. A. Schrameyer, Pa., \$1; N. N., N. Y., \$3; Mrs. Katherine Michel, N. Y., \$1; St. Stephen's K. U. V., Newarl, N. J., \$10; W. H. Mutschler, Pa., \$5; John J. Messer, Md., \$5; J. M. Aretz, Minn., \$3; John Hanneken, Minn., \$5; St. Michael Society, San Antonio, Tex., \$10; M. A. Oehm, Pa., \$5; Rt. Rev. John Mies, Mich., \$5; Ss. Peter & Paul Men Sod., St. Louis, \$5; St. Peter's Benev. Soc., St. Charles Mo., \$10; Miss Ann Trumpler, N. Y., \$5; St. Joseph Soc., Fredericksburg, Tex., \$5; St. George Society, LaCoste, Tex., \$10; St. Ann's Sodality, Portage des Sioux, Mo., \$10; Rev. James A. Byrnes, Minn., \$10; Rev. Charles Kremer, S.J., Wis., \$10; Total t and including January 8, 1954, \$2,039.00.

Gifts in Kind

were received from the following men and organization of men up to and including January 7, 1954.

ARTICLES FOR CHURCH & SANCTUARY: Henry W. Kuehn, Ill., (breviary set).

CLOTHING & WEARING APPAREL: Johnson, Stephen & Shinkle Shoe Co., St. Louis, (22 prs. shoes); Rev. Leo Schmelze, Mo., (priest's clothing); Rev. C. F. Moosman, Pa., (49 ctns. clothing); Frank Mitter, N. Y., (clothing, infant's wear); Te Duerr, Ark., (clothing); Rev. C. P. Good, Mo., (black suits).

QUILTS & COMFORTS: Frank Mitter, N. Y., (quilts).

BOOKS: Frank Jungbauer, Minn., (16 books); C. K. of St. George, Pittsburgh, Pa., (book); Wandere Printing Co., St. Paul, Minn., (2 ctns. books); C. J. Furrer, Mo., (books); Adam Eifler, N. Y., (Anniversary booklet); Knights of St. George, Pittsburgh, Pa. (2 Anniversary books).

MAGAZINES & NEWSPAPERS: C. J. Furrer, Mo., (magazines); Rev. U. Horstman, Ky., (newspapers); Herman Kohnen, Mo. (magazines); C. J. Furrer, Mo., (magazines); E. J. Kessler, Ohio, (magazines).

MISCELLANEOUS: Stephen Stuve, Mo. (miscellaneous articles); Frank Mitter, N. Y., (religious articles, scrapbooks, greeting cards, etc.); Bernard Boland, Mo., (patches); C. J. Furrer, Mo., (holy pictures, crucifix, etc.); Ted Duerr, Ark., (bedshirt bandages); Michael Menniges, Mo., (greeting cards); G. N. Massung, Pa., (leaflets); N. N., Mo., (greeting cards).